THE WOR-

thye Booke of Old age

othervvyſe entituled the elder Cato, contayning a learned defence and prayſe of Age, and Aged men: writen in latine by that father of eloquence Marcus Tullius Cicero, and now englished.

VVherunto is annexed a Recitall of diuerſe men that liued long.

With a declaracion of ſundrye ſoortes of yeares, and the diuerſitie betweene the yeres in the old time, and our yeares nowe adayes.

Anno .1569

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To the Right high and Ho-

nourable Lord, VVillyam Paulet, of the noble order of the Garter Knyghte, Lorde S. John, Earle of Wylshyre, Marques of Winchester, and Lord Treasurour of Englande.

HEn as (ryght Honourable) I hadde fynished this my rude transiation of Marcus Tullius Cicero his Booke of old age, begonne and ended by me this last yere hauing a quiet time of vacation among my frendes in Chesshyre, therby to exclude and avoyde that lothsome and horrible Monster Idleness, whych holye Ambrose aptlye calleth the Pillowe or Cussyon of Sathan, I called my wittes to counsayle and studyed in my mind to whom my symple trauayle therein employed might beste bee dedicated. Amonge all others, I could find none, vnto whome the whole processe of

the matter, and the excellencye of the Argument ſeemed better to agre, then to your Lordſhippe. Vſing therefore the graue aduiſe of the famous Philoſopher and Chriſtian Ethnike (for ſo doubtethe not Eraſmus to cal him) Seneca, vvho vvilleth euery man that meaneth to beſtovve any gift or preſent vpon anye maner of perſon, not onelye to haue a diligent eye and reſpecte, that his ſayd gift be ſuch, as to his eſtate and degree is meete and agreeable, but alſo ſuch as to the dignitie and calling of the receauer is apt and conuenable: I humblye offer this litle Treatyſe of Olde age vnto youre honour, as vnto him, in vvhō Olde age to the great reioycing of al your vvelvvillers moſt triūphantly flouriſheth: truſting, yea rather not doubting, but that your L. vvil as fauourablye accepte it, as the noble king Artoxerxes (ſurnamed Memor) did a Pomegranate vvhiche one of his ſubiectes preſented him vvithal or as at an other time, hee did a lytle fayre riuer vvater, vvhyche a poore Perſian Peazaunte (ſeeinge manye people thicke

thicke and threefolde to brynge revvardes to the kinge, and he hauinge nothinge, yet loth to come behinde vvith the ſignificati-on of his poore loyal hearte tovvarde his Soueraigne) offerred vnto him in the ho-lovvneſſe of his tvvo handes: or (to take an example neerer home, and of a Prynce of later dayes) as the politique and prudent Loys the eleuenthe of that name kinge of Fraunce, did a Radiſhe roote, preſented vn-to hym by the handes of his poore vaſſall and Subiecte Conon the Burgonion. And becauſe beſyde a fruictful and learned diſ-courſe of age, there be herein alſo enterla-ced manye proper concluſions and feactes contryued in the prayſe and comendacion of Huſbandry, vvherin not onelye meane gentlemen and honourable Senatours, but alſo mighty monarches and puiſſaũt prin-ces in old time to'ke great delight and plea-ſure, together with a chronologie of diuers heroical and vvorthy enterpriſes, atchieued partly by martial provveſſe, partly by vviſe dõ and pollicy: theſe al ſemed moſt fit to be

dedicated vnto youre excellencye, vvho is and of longe time hath bene the principall huſband of this famous Realme vnder our royall and ſoueraigne Princeſſe, and others her Graces noble Predeceſſours: vvho alſo moſt honourablye and faithfully haue ſerued her highnes and theym in their manifold and vvaightye affayres booth at home and in other forraine Realmes in great fauoure and eſtimation. VVhom God hath bleſſed vvith ſo proſperous a race of longe lyfe, to ſee the Children of your Childrens Children: ympes for their tovvardnes not lyke to degenerate from the vertue of their great Graundfather, neyther to forſake the ſteppes of their noble Graundfather. Here wil I vvade no farder, to ſpeake any thing, of the vertuous geſtes incorporate in your noble breaſt, partly becauſe it mighte peraduenture ſeeme to ſmel of that vglie vice, vvhiche I dooe and euer haue deteſted, (I meane Adulation) and partly becauſe they ſufficiently cōmend themſelues to the eye of the vvorld, in ſo much that in reſpect of them,

hem, my vvordes might be but as it vvere a candle lighted at high noone to helpe the ſhyning of the bright Sunne at midſomer. VVherfore in receyuing this vvorthy Senatoure and his ſmal traine, vvhom in this Dialogue he entroduceth reaſoning and talking one vvith an other of the cõmodities and diſcommodities of old age into youre patrocinie and protectiõ (vvhoſe ſugred ſẽtences and pregnaũt ſtyle, fraughted vvith a legion of vvitty perſvvaſions and eloquẽt argumentes, Penned by that incomparable Phenix of al eloquence among al that euer vvrate either before or ſince his dayes, I for lack of knovvledge haue racked from gorgeous Elegancie, and oute of Romayne govvnes more boldly I feare then vvyſelye chaunged into Englyſhe Liuerayes) you ſhal acquire and purchaſe great praiſe and glorie. Aſſuring your ſelf, that in defending and ſhrovvdinge thẽ againſt the poyſoned and ſlaunderous infamyes of ſerpentine Sicophantes, and the cancard aſſaultes of malicious tongues, vvhiche feede on no other

repaſt but ſpightful diſdaine and helliſhe rancoure, your L. ſhal do a thing (vnleſſe I be much deceyued) greatly ſounding to the generoſitie of youre noble hart and highe eſtate. For vvhat greater praiſe can there be then to be a patrone of vertue, and of them that are vertuous? Againe, vvherin is the honoure of the Honourable ſoe much blemiſhed, dymmed and Eclipſed, as in bolſtering vice, and ſupporting the vvicked? Accept therfore (Right noble Lord this poore earneſt penye of my vnfayned good vvil into your tuition, vvherby I ſhal be anymated and encouraged hereafter perhappes to attempte ſome vvaightier matter.

In the meane ſeaſon, humblye and vvillingly ſubmittinge my ſelfe and al that I can do, to your Cenſure and commaundmente, I ſurceaſſe anye longer to trouble you. Beſeching God the Authoure and gyuer of al good thinges, ſo to infuſe his gracious giftes into you, that after the Epilogue and laſt Pageaunt of this mortal and tranſitorye lyfe (VVherin youre L. vvith much

much vvorſhippe, more honour, and moſt authorytie theſe lxxxxvi. yeres hath ben a vvorthye and honourable Actor) you may be tranſlated into the ioyes celeſtial, and be made partaker of his glorious kingdome Amen. Frome Burleye the ſeuenth of Marche. 1569.

Your L. moſt humble Oratoure Thomas Newton.

To the Reader.

IF I did not gentle Reader truſte more to thy frendly curteſie thenne to myne owne ſkill and iudgement, I would not with hazard of my fame haue enterpryſed the diuulgacion of this my ſimple trauaile to the gazinge view of euery e ſcrupulous and criticall beholder. But becauſe it pleaſed ſome to deſire me (who notwithſtanding had authoritie to comaunde me, to take this ſmall charge in hand. I am bold vpon their encouragemente and likinge to conceyue ſemblable hope of thy frendly and fauourable acceptaunce. Albeit long it was, ere I would willinglye relent to their requeſtes, pleadinge in excuſe of my vnablenes, and aledging the

the incomparable ſublymity and ſappye eloquence of ỹ Authoure, wherby my Conſcience vpbrayded me of preſumption, in that, I hauing but a ſmal ſclender veſſel would aduenture into any ſuche ſea. Furthermore I was not ignoraunte howe this ſame was tranſlated about xxx yeares agone: but of al doubtes, this was the leaſte, for as much as that tranſlation beareth but the countenaunce of one, being none in dede to any purpoſe, being taken of the learned for noone at all, ſithens neuer a page almoſt is anſwerable to the latine textè, I wil not ſay, ſcãtly any ſentence. Take therfore wel in worth my good, wil and aford me gentle report for my laboure which is the ſole guerdon that I do expect at thy hãds, and thinke not that the tranſlatours vnſkil-

To the Reader.

Vnskilfulnes doth any thing derogate from the Authours worthynes, waigh my intente in the Balance of frendeshippe and indifferencye, who to counteruaile the wante of power, am stored with as muche good wil as the best to pleasure the. *Farewell.*

T, Newton.

The Preface of the Authour vnto Titus pomponius Atticus.

O Tytus, if I eaſe thee of that paine,
And heauie charg vvhich doth the ſore annoy,
And makes thine hart ful penſiue to remain,
Shal I herein my laboure vvell employe?

For in ſpeaking vnto the (friend Atticus) I maye vſe the ſame verſes and woordes, whiche that auncient and worthie Poete, more fully fraughted vvith honeſtye, and faithful dealing, than vvith vvorldly pelfe and rycheſſe, vſeth, in coumforting the noble Flaminius: albeit I am vvell aſſured, that thou art not ſo diſquieted night and day, vvith penſiuenes, care, and ſorovve, as Flaminius vvas: for I knovve thy paciente ſufferaunce of all chaunces and bruntes of Fortune, and the vvell ſtayed moderation of thy mynde. And I do ryghte vvell vnderſtande, hovve that thou haſte broughte hoome vvythe thee frome Athens, not onelye thy Surrename, to bee cal-

called Atticus, but alſo gentle behauioure, courteſie, and prudence. Yet canne I not othervvyſe thynke, but that, novve and then aſvvel as I, thou arte ſore vexed and troubled in minde, for the tyrannous oppreſſions and greuous enormities novv in our common vvealthe perpetrated and committed. The conſolation vvherof is ſo great, that it can not in this litle booke be fully declared, and therfore I vvil defer it, vntill an other time more conuenient. At this preſēt time, I thought it beſt to vvrit ſom litle Treatiſe vnto the, cōcerning Old age: becauſe I vvould faine haue both thee and my ſelfe, to be eaſed of this heauie burthen, which is commune and indifferēt to me aſvvell as to thee, (I meane Olde age,) vvhich novve already is either come vpon vs, or els ere it be longe, (we maye be aſſured) will catche holde on vs. Notwithſtanding, I know well that thou doeſt and wilt take the ſame modeſtlye, and as it becommeth a wiſe man to do, paciently e. euen as thou arte in all other thynges accuſtomed.

But vvhenne as I purpoſed vvythe my ſelfe to vvrite ſomevvhat in prayſe and commendacion of Olde age, I deemed and iudge-

iudged the moſt vvorthy, vnto vvhom my laboure and ſtudie in this behalfe myght be dedicated, vvhiche boothe of vs, mighte ioyntlie and commonly vſe for our coumforte and contentacion. As for my part, I promiſe thee, I toke ſuch ſinguler pleaſure and delectacion in the compilinge of this Booke, that it did not onelye vtterlie take avvaie al the encombraunces and diſcommodities of mine Olde age from mee: but rather made the ſame vnto me pleaſaunt, ioyfull, and delectable. Therefore Philoſophie canne neuer be ſufficientlye praiſed, ſo muche as the vvorthineſſe and dignitie thereof requireth: vvhoſe preceptes and rules vvho ſo euer obayeth, maye paſſe the vvhole time of his age, and runne the full race of this life, vvithoute anye yrkeſome griefe or trouble. VVhat other vtilities and commodities it bringeth, I haue alreadie in manye other of my Bookes at large declared and meane hereafter manie times and often therof to make ample diſcourſe and mencion. But this Booke of Old age, I haue ſent vnto thee: vvherein the premi-
nence and ſuperioritie of the diſputacion is not geeuen to olde Tithonus, as Ariſto-
Chius

Chius did in his Booke, leaſt in ſuche a fayned fable the vvhole diſcourſe ſhould bee the leſſe eſteemed among the Readers: but I attribute the chyefe dignytie of it vnto the Old grayheaded ſage Marcus Cato, to thende the Treatiſe ſhoulde haue moore eſtimation credite and authoritie. And I introduce as ſpeakers, Lælius and Scipio, frankly and familierlie talking vvith him, and muche meruailinge to ſee him, ſo pacientlie and eaſelie to tolerate his old age, and vvhat aunſvveares hee made to theim again. VVhom if thou thinke more learnedlye heare to diſpute, then in his ovvne vvoorkes he vvas accuſtomed, impute the cauſe to his ſkilfulnes in the Greeke tongue, vvhereof it is vvell knovven that in his Olde age he vvas very ſtudious. But to vvhat purpoſe ſhould vve make any further preamble? for al that vve haue to ſay concerning Olde age, the talke and diſputacion of Cato himſelfe ſhall manifeſtlye declare.

The Speakers names.

Publius Scipio.

Caius Lælius.

Marcus Cato.

Scipio.

OFtentymes boothe I and my freinde Caius Lælius also, are wont greatly to haue in an admiracion & to meruayle at the excellent and absolute wisedome O Cato, which thou vsest in all other matters and exploites what so euer thou takest in hand: but namely and specially, bicause we neuer yet perceiued thyne old age to be burthenous and græuous vnto thée, whiche to the most parte of old men is so odious and vnwelcome, that they wil say they carie aboute with theym a burthen heauiour then the great flaming Mountaine Ætna.

Cato. A verie slight and easie matter it is (deare frends Scipio and Lælius) which you do seeme so muche to muse and mer-uaile at: for they that haue no power, pith of witte helpe, waye nor vertue in them selues, to conducte and bring theym to a good and blessed life, vnto suche as these bee, all their age is comberlsome and vn-pleasaunt. But vnto such, as leade their lyues vertuously, measurynge all their actions by the squyre of reason, and haue their minds with al good giftes of grace beautified and garnished, ther is nothing thought ne deemed euil, that commeth by necessitie of nature. Of the which sorte, Olde age is principally to be considered, vnto which all men wishe to arriue, and yet when they haue their desire, they ac-cuse it, as painfull, sicklie, vnpleasaunte and tedious, suche is the brainelesse vn-constancie, foolishe sottage and peruerse ouerthwartnes of waywarde people. They saye, it crepeth and stealeth vppon them, faster and soner then they thought it

it woulde. Fyrſt, who cauſeth theym to ymagine and thinke ſuch a falſe and peuiſh vntruth: for why ſhould they thinke that after their youthe and adoleſcencie, Old age crœpeth faſter vpon theym, rather then their adoleſcencie and youthe doth after childhode: Seing therfore they do not repine nor complaine any whitte, after that they haue ben children, to growe to be tall Striplinges and luſtie younge men, why ſhoulde they be aggreued or thinke theym ſelues diſcontented, after they haue bene Striplinges and younge men, to bee Old and aged: Againe, if they might reach to the age of eight hundreth yeres, what greater pleaſure and cõmoditie is therein, or wherein ſhoulde they thinke it to be leſſe troubleſome, and tedious, then it is when they bee of thage of foure ſcore yeares: for the age that is once paſſed & gone, be it neuer ſo longe, can with no maner of pleaſure or delectacion, comfort, recreat, nor mytigate, the old age that is in ſuch fonde perſons. And

therefore if you bée wonte to wonder at me, and to haue my wisedome in admiracion (which I would to god were correspondent to your good opinion conceyued of mee, and also answerable to my surname) we are in this onelye poincte wyse, because we folow nature as a god, and takinge her as a sure and infallible guide, direct and leauel al our actions according to her prescript lawes and ordinaunces. Of whom, when all the other partes of age are well described and apointed, it is not like to be true, that the last acte of al shold be negligently plaied & as it wer of an vnskilful and dreaming Poete, loyteringly handeled. But in age there must nédes bee some extreme and last end, bending downe, drowping, and declyning from the lustines and nymble actiuitie that was in flourishing youth, as it happeneth & is plainly to be sæne in the bearies of træs and other fruicts of the earth, when they be com to their due ripenes & natural maturitie: which euery

wise

wise man wil patiently & willingly tolerate. For what other thing is ment, by ỹ temerarious & proud attempt of the Giants, warring & obstinately fighting with the gods, but to resist & go against nature?
Lælius. But you shal do a singuler great pleasure vnto vs both (for I dare vndertake for Scipio & speake for him in thys poinct aswell as for my selfe) to geue vs some fruictfull premonition wherby we may aforehand be instructed and also armed (because bothe desire & hope to lyue til we be old men) by what meanes wee may most easelie suffer & beare out oure old croked age, when it cometh.
Cato. I wil (Lælie) fulfil your request & willingly relēt to your peticiō, & especially if I shal therby do such pleasure vnto both of you, as you say I shal. Scip. Right glad wold we be, if it might please you, & be not to much paines & trouble for you. O Cato, sithe you haue as it were runne a great race, and gone a longe iourneye, (which path also we must tread) to heare

and vnderstand what kynd of thing that is, whereunto you are alreadie arryued.
Cato. I will doe herein O Lælie what I am able: for I haue oftentimes bene in companye amonge my equalles and familiers (for, like with like, accordinge to the old prouerbe, wil kepe company and best agre together) who haue greatly bewailed the discõmoditie of their old yeares, & thought them selues in an ill case by reason of their age, and namely Caius Salinator and Spurius Albinus, men that haue ben Consuls, & in maner of ỹ same age ỹ I my selfe am, were wont greatly to murmure and repyne, sorowinge and lamentinge for their old age: not onelye because they thoughte theym selues to lacke pleasures and lasciuious pastimes, and to be vtterlye bereft & debarred from al ioyes and solaces, without whom they accompted their life to bee as no life, but also because they were contemned and despysed of those, of whome they were wonte to be honoured, and reuerenced.

But

But in my opinio, they blamed not that, whiche was blame worthye. For if the cause and blame therof, wer to be imputed to old age, then shoulde the same discommodities, corsies and græuaunces happen vnto me and al other old men, of whom I haue knowen a great maignie, that haue liued in their olde age without any whyning, complaint, or discontentacion: who were well pleased to be vngiued, losed and deliuered out of the yoke of their sensuall lustes and voluptuous appetites, who also were neuer despysed of their friends and acquaintaunce. But the blame & fault of al this mutteringe & cõpleyning is in the ouerthwartenes of mens wayward maners and not in age. For discrete, sober, and temperate olde men, being neither ill to please, froward nor churlishe, do liue in their old age tolerably and quietly ynough, both to themselues and al others. But vnbrideled insolencie, and blunt vncurtesie, is to al age vnpleasaunt, tedious & yrksome. Lælius.

It is euen so, as you say Cato, but there wil some peraduenture saye vnto you, ỹ your olde age, sæmeth to you tolerable ynough, because of your great wealthe, rychesse and dignitie, but ther be a great numbre of others, whiche can not haue such ample possessions nor such extra ordinarie helpes to alleuiate and condulcate ỹ asperitie and vnpleasauntenes of their decrepite age.

Cato. In déede Lælie that whereof you haue nowe talked is somewhat, but all thinges do not rest nor consist in them: Wherunto agréeth the quick and nipping sentence of Themistocles, vnto whome, when as a certain rascal peasaunt of the Isle of Seriphos tauntingly & spightfully said, that he had not gotten so great fame and renowne of hym selfe, but rather through the noble and glorious celebritie of his flourishinge countrie: Thou sayest truthe (said he) for if I had bene a Seriphian borne, I should neuer haue ben ennobled nor my name by so manye tri-

umphant

umphant victories blased abroad & eternized, neither if thou were an Athenian borne, thou shouldest neuer aspire to any honorable dignity. In like maner may it be said of oldage, for in extreme penurie, scarcitie & indigence it can not be easily abyden, born, & tolerated, no not of a wise mã: neither it cannot be but cumbresome & greuous to him that is a fole, although he haue neuer so great plenty, & abũdãce of al things. The very mætest weapons & fittest instrumẽts for old age (O Scipio & Lælie) are ỹ perfect knowledge & the actiue exercises of vertue, whiche when it hath bene practised all the time of mans age, which hath liued a long time, do the bring & yeld at length meruelous fruit & cõmodity, not only because it neuer shrinketh nor starteth frõ vs, nor yet forsaketh vs, no not in the verie last poinct of age (which truly is an excellẽt thing) but also because ỹ cõscięce of our former life which we haue led vertuously, & ỹ remẽbrañce of many good & pitiful dedes before tyme don, and

and of sundrye noble actes valiantlye atchieued is verie pleasaunt, comfortable, and delectable vnto vs. Certes, I when I was a yong stripling did so loue Quintus Maximus, (the same was he that recouered the Citie of Tarentine) beynge then an old man, as though he had bene myne equall and of like age as I was. For in that noble and prudent man, ther was to bee sæne a kinde of seueritie and magnificence mingled & powdred with clemencie and a mercifull generositie. His old age neuer altered nor chaunged his wonted maners, albeit when I first began to honoure and reuerence him, for the vertuous magnanymitie whiche I espied to raigne in him, he was not very old, but yet he was wel striken in yeres. For I was borne one yeare after he had bene the firste time Consull, and in his fourthe Consulate, I being a yong man, was a Souldioure vnder hym in his expedition to Capua, the fift yere after that, I was made Treasurour and generall receyuor

ceiuor at Tarentine, then was I created Ædilis, and within foure yeres after, I was elected Prætor, whych office I bare and erecuted when Tuditanus and Cethegus were Consuls. At that time he being a verie aged man, in publique audience counsailed the Senate & people of Rome to reuiue the Lawe called Lex Cincia, & to haue it to stand in effect & to be duelie erecuted. And being a man farre growen in yeres, he warred in the quarrel of hys Countrie, and to repulse forraine hostilitie, was chosen Chieuetaine and Generall of the warres, wherin he so manfullye acquited himselfe with prowesses and pollicie, and was so couragious and laborious, as though he had ben a lustie yonge Gallaunt in his florishing & fresh yeres, yea & with his lingering pacience & procrastinacion, repressed and cwled the furious attemptes and outragious inuasions of haultye Hanniball. In whose prayse and commendacion, Enninus wryteth thels verses following.

One

One man by protrãcting the time vvith delay,
Hath saued our vveale publique and restorde it again,
For he neuer forced, vvhat poysoned tongues did say
So that his countrie in safetie might remaine,
Therefore his great glorie, and illustrious name,
Is registred perpetuallie vvithin the booke of Fame.

What vigilancie & what wisedome vsed he, when Tarentine was delyuered to hym? I my selfe at that same tyme, when Salinator (who had loste the towne and was fledde into the castle) made his auaunt and proudly sayd to Fabius these words. By my meanes it is come to passe: and me onely mayst thou thanke *O Fabius*, for the recouerie and regaining of *Tarentine*, hearde him whenne he smyled and made this aunswere to him againe: It is euen true that thou saysse (quod hee) for if thou hadst not loste the Towne, I shold not haue recouered and wonne it. And vnto these his valiaunt exploites & hardye actes in Martiall affaires moste honourablie by warlicke prowesse & vndaunted courage, atchieued his graue aduise and wise counsaile in tyme of peace concerning ciuile ordinaunces and politique

tique regiment, was in al poinctes cor-
respondent, for when he was the second
time created Consull, and his felowe in
office Spurius Caruilius not intermedling
with such waighty busines as to his of-
fice were incũbent, neyther doing anye
thing for the behouse & honor of the com
mon wealthe, yet hee remembringe hys
charge & function resisted and withstode
Caius Flaminius the plebeian tribune, to
the vttermost of his power, who had con-
trary to the authoritie of the Senate pre
sumed & taken vpon him, to distribute &
deuyde to euery one, man by man, al that
piece of Italie that is called Picenum, and
also that part of Fraunce that lyeth from
the mountaines called Alpes to the riuer
Rubicon. Also when he was Augur, hee
wold not sticke to say, that al such things
were fortunatly & with good luck enter-
prised & taken in hãd, which tended to ỹ
profite and behouse of the comon wealth:
& cõtrariwise, those things ỹ were preiu-
dicially attẽpted to endamage or blemish

the

the ſouereigne dignitie therof, were vnluckely & in an ill time incepted. Many & ſundry notable qualities haue I knowē to be incorporate in this noble ſage, but none more to be marueiled at, then how worthely & pacietly he toke ẏ death of his ſonne Marcus, who was a mā greatly for his deſerts renowmed & had ben Conſul In whoſe praiſe and commendacion hée hath wryten a funerall Oracion, ryghte pithie and learned, which when we read, wée are ſo rauiſhed with the elegancie & concinne vehemencie therof, that we cānot but ſay, that he ſurmounteth righte famous Oratours. Yea what Philoſopher do we thinke able to cōpare & match wyth him? And his noblenes was not ſo much and ſo greatly blazed abrode in the open ſighte and hearinge of men, but his inculpable behauioure and vertuous dealinge was farre greater, and muche more to bée extolled, whiche he vſed priuatlye when he was at home and in hys owne houſe. What profounde talke vſed

hée

ce: what sappie sentences uttered hée: what wholesome preceptes and rules to lead our life by, shewed hée: how expert and conning was he in the monuments of Antiquitie: how exactlie was he séene in the art of diuination: yea: knowledge and skilfulnes was in him (as in a studious Romaine) great, exquisite, and manifold. He perfectly remembred and by hart coulde recoumpte all the warres and exploites as wel ciuill and domesticall, as forraine and external. Whose talke and conference so greatly delighted my gredie and thirstie minde, as thoughe I had alreadie cõiected & deuined by an inward presage, that which afterward chaunced, that when he dyed, I shoulde haue none nor fynd none, to resorte vnto, for counsaile & learnyng. But to what end do I speake somuch of Maximus? Trulie because therby you may se, how yt it is agreet villainy, to say that such an old age as his was, is wretched and miserable. But all men can not bee Scipiones nor Maximi,

to

to abuccinate and recompt what Cityes they haue sacked, rased and expugnated, to proclaime and tell abroad their Martiall conflicktes both by Sea and land, their warres victoriously maintayned, their enterprices fortunately atchieued, nor their royal triumphes gloriously solemnyzed. For when a man hath ledde his former life, quietly, vprightly, godly & laudably, his old age is easie, mylde, pleasaunt and curteous, such as the old age of Plato was, who in the .lxxxi. yeare of his age, died as he sat wryting. And such was the old age of Isocrates, who is said, that he wrate his worke entituled Panathenaicus, in the nynetye & fourth yere of hys age, & lyued fyue yeres after: whose Scholemaister Leontinus Gorgias, liued fullye a hundreth and seuen yeares, and neuer faynted, drowped, nor gaue ouer his studye and labour whiche he had in hand. And when it was demaunded of him, why he would wish to liue so long: I haue (said he) no cause whereby to accuse

Plato died as he sate wryting.

accuſe or miſlike mine old age. A notable anſwere and worthy to proceede oute of the mouth of a famous and learned man. For doltiſhe ſottes, and bætleheaded fooles do lay al their owne faults and blame vpon old age: which the prudente Poete Ennius, (of whom we lately made mention, and whom you may wel remembre) vſed not to do. For he compareth his old age to the old age of a couragious Courſer or victorious horſe in theſe wordes:

Euen as a horſe of courage ſtoute
with comely porte and grace,
VVhich oft hath born the bell, and vvone
The price in open race:
VVhen old age once with trembling pace
Hath him at length poſſeſt,
He ceaſſeth from ſuch frolicke feactes
And geeues him ſelfe to reſt.

This Ennius I dare ſaye, you doe remembre wel, For theſe twaine, T. Flaminius & M. Attilius were created Conſuls the nynetenthe yere after his death,

and he died when Cæpio and Philip wer the second time Consuls, being lxx. yeres old (for so long did he liue) at which time I being lxb. yeres old, with al my might and maine, and wyth an audible, & firme voice, exhorted the people, that the Law called Lex Voconia might bee adiudged good, and effectuall and by Autenticke authority irreuocablie established.

Thus Ennius sustayned and caried two suche burdens as are vulgarelie taken & supposed to be the greatest that can bee, that is to witte, Pouertie and Old age, yea and in such sorte, that he seemed in a maner to be highlie pleased, and therin to take great obiectiõ. For in põdering & debating in my mind, I find that ther be foure principal causes, why Old age seemeth wretched and miserable. One is, because therby a man is impeached and hindered from taking in hand any fũction or charge in the comon wealth: an other is, because it enfeebleth & weakneth ỹ body, the third is, because it doth almost take

take away al pleasure & lasciuious voluptæ, & the fourth is, because it is not far of from death. Now let vs (if you please) sift & discusse the force and validite of euerye one of these causes, and sée how iust the allegacions of euerie of theym are. It hindreth and draweth a man backe, that he cannot do his affaires and businesse, & from the administracion of diuerse offices from what businesse and offices? frō such as are by lustines of youth & bodily strength atchieued? Are there no things appertainig to old men, which although their bodies be weak and fæble, yet may by the vigoure of the mind, be done & administred? Did Q. Fabius nothing? Did L. Paulus, who was thy father Scipio, & the father in law of that worshipful man my Sonne, nothing? And a great sort of old men moe. The Fabritij, the Curij, the Coruncani, whē they maintained & defended the weale publique with their graue coūsailes & authorities, did they nothing? Appi⁹ Claudi⁹ was not only old & croked, but

blind also: yet when ỹ Senate wyth one accord, purposed to conclude a peace, and to condiscende to a league with Pyrrhus, he was not afraide to speake those wordes which Ennius in his verses recited.

VVhy do your wittes,
and senses so raue?
VVhat foolish conceipte,
doth encombre your braine?
VVhere bee the rype iudgementes,
vvhiche vvonte you vvere to haue?
To agree to your Countries,
ruyne most plaine?

And muche more pursueth hee in his Poeme, concerninge the same matter, whyche you knowe well ynoughe: And yet the Oracion which Appius made, is to be séene, whiche hee made seuentine yeares after his second Consulship, and betwene his two Consulates ther were tenne yeres, and he had borne the office of Censor before his firste Consulate. Wherby it may be well perceyued & gathes

thered, that whē Pyrrhus inferred warre vpon the Romaines, he was a very aged man, and so haue we hearde our fathers and Progenitours repoꝛte. Therefoꝛe their argument is weak and of no foꝛce, which say, that old age is not occupied in noble affaires and matters of great impoꝛtaunce. And they do muche like, as if any man should say that the Pylote and conductour of a shippe doth nothing, neither helpeth any thing in sayling, when as some clymbe vp and sit in the toppe of the Maſtes, some walk vpon the hatches, some clense the pumpe, but he holdinge the helme and stirring the rother, sitteth quietlye in the sterne oꝛ Puppe, and although he do not the same things, which yonge men doe, yet is his seruice farre better and greater then theirs. Foꝛ matters of great waight, are not done wyth bodily strength, nimblenes, celeritie and deliuerneſſe, but wythe counsaile, wisedome, authoꝛitie and pollicie, wherof old age accustomablye is not onelye not de-

deprayued, but rather therewith the better increased, stored and furnished: vnlesse peraduenture you thyncke, that I who haue bene both a Souldioure, a Tribune, a Marshall of the fyelde, a Lieutenaunte of an armye, an Ambassadoure and a Consull, and throughlye tryed in diuerse bruntes and hazardes of warres, do nowe abandon all my former valyaunce, and geeue my selfe to Idlenes, and to lyue vnprofytablye to the common wealthe, because I haue surceassed frome warres and feactes of armes. But I do prescribe ordres vnto the Senate, and shew to them what thinges in mine opinion are most expedient to be done, and gæue certaine informacion to them beforehand, how they maye make warre vpon the spightful Carthaginians, whose cancard harts haue a great while wished & contriued our confusion, whose malicious stomaks I shal neuer cease to feare, vntil I know perfectlye, that their proude Citye is distroyed, ruynated and vtterly

vtterly subuerted. God graunte Scipio, that thou mayste wynne the prayse of that glorious enterprise, and that it maye bée thy lotte, victoriously to tryumphe ouer their vnsufferable insolencye, repressynge theyr treacherous hawtynesse by fine force of armes and dente of Swearde, and that thou mayst make a final ende of that, whych thy Graundfather made trybutarye: since whose deathe there are passed .xxviii. yeares, but hys memoryall shall neuer bée forgotten, nor rased oute of the myndes of all posteritye. Hée dyed the yeare before I was Censour, nyne yeares after my Consulshyppe, whenne hée hadde béene elected and created Coulull the seconde tyme, I thanne hauynge the same office of Consul. Thinke you that if hée hadde lyued tyll hée hadde béene a hundrethe yeare olde, hée woulde haue béene wearye of hys Olde age? hée woulde not vse to make roades and incursyons into hys ennemyes terrytoryes and do-

dominions, he would not giue himselfe to leaping, dauncing and skipping, neyther to cast dartes and tosse pikes a farre of, nor with swearde to fighte and claspe with his aduersirie hand to hand, but rather to enbre himself with wisedom, reason, consultacion and iudgemente. If these poinctes had not bene in old men, our Predecessours woulde not haue called the supreme dignitie of counsaillours, by the name of Senate. Amonge the Lacedemonians they that bare the highest offices, as they be, so also are they called Auncients or Presbiters. And if you bee disposed, to heare and read forraine exãples, you shall finde that noble and flourishinge common wealthes haue bene broughte to ruyne and seruitude by the vnripe administracion of vnskilful yong men, and the same by old & sage fathers to haue bene maintayned, corroborated and recouered. Tell me this, do we lacke you your mighty and populous common wealth in so shorte space: for to one that moued

moued this queſtion and demaunde(as it is to bée ſéene in the Booke of the Poete Næuius which he entituled Ludus) many anſweres were made and namely thys: There ſtepped forthe, nevve and ſtraunge Oratours,fooliſhe and light headed youngmen,vvho bearing chiefe rule and authoritie,vvith their vnaduiſed counſailes and peuiſhe raſhnes haue brought our commune vvealthe to a miſerable ſtate and deſolation. Raſhnes and temeritie is incidente to youthe, but prudence and pollicye to old age. But the memorie(you will perhappes ſay) in old men faileth and warreth daylye worſe and worſe. I beleue it well,if a man do not vſe and exerciſe it, or if a man be of a dull and blockiſhe nature. Themiſtocles knew euery perſon in the Citie, and coulde cal euerye man by his proper name. Do you thinke,that in his old age, he vſed to name one man in ſtéde of another,and to ſalute Ariſtides in ſtede of Liſimachus. And I do not onely know them that ar yet aliue but their fathers

fathers & Graundfathers also which are dead. Neither do I feare, whē I read the Epitaphes and inscripcions of Tombes & graues, least I should therby, (as the cō-mō credulity of people is) lose my memo-ry and remembraunce: for in reading of them I am brought into remembraunce of those that are deceassed. Neyther did I euer heare of any old man ỳ had so weak a memory to forget in what place he laid his purse & hidde his Treasure. I warrāt you, they remember al suche thinges as they esteme & set store by, they wil not ne glect nor forget their Obligacions, & bil-les of debt, nor their dayes of apperaunce before anye Justiciarie, vnto whom they be indebted, & who to them. They forget not what their counsailours in lawe do geue thē in charge, what their ordinaries & Prelates enioyne to them, what ỳ Au gurs do prognosticate, & what the Philoso-phers do decide. Oh how many things do old mē remēbre? Old men haue their sen res & wittes fresh & vigorous so that they exercise themselues with exercise and in-dustrie

dustrie. Which thing is euidētly and dayly to be sene not only in men of great calling & honorable parentage, but also in pryuate persons & halkerds of low degrée, liuinge quietly Sophocles compyled & made Tragedies, til he came to extreme old age, who being earnestlye addicted to his studies, was thoughte not to care or to take anye thought for his houselhold and domestical prouision, & therfore was he opēly accused of his owne sonnes, & brought before the iudges, that they might defeate him from the vse and possession of his goods and riches and that (as the custome and maner is also among vs, when any do negligently loke to their businesse, suffringe their patrimonye & liuelyhode to fal in ruine & decaye) the iudges mighte depose & sequestre him from the clayme & vse of his goods, as an old doting cockescom. But he vnderstādinge their subtile & vnnatural dealinge, brought wō him to the iudgemēt hal, vnder his gowne a certaine Tragedie which he then had in hād, & had lately writen, entituled Oedipus Coloneus, & red the same before the iudges demaūdinge of them whether they thoughte that Poeme to argue

any

any dotage in the writer: which when he had recited, he was by the sentence of the Iudges acquited and discharged. Did old age cause this man, or Hisiodus or Simonides, or Stesichorus, or Isocrates or Gorgias (of whom I spake before) or Homere, or the prince of Philosophers Pythagoras, Democritus, Plato, Socrates, or of later dayes Zeno, Cleanthes, or Diogenes the Stoicke, whom you personallye saw at Rome, to fainte and quaile in their studies, or to be dryuen to such a narowe issue that they had not a word to say: was not the earnest and infatigable agitation of all these mens studies, equall to their life and conuersation: Go to, let vs omitte and speake no more of these deuine and abstruse studies. I can name diuerse vplandishe husbandmen of the Sabines, my neyghbours, and friendes, in whose absence their worke goeth so slowly forward, that nothinge almost is dispatched about their husbandrie, neyther in their tillage and sowing of their corne

and

and fruictes, neyther in the gathering & bringing theim into their Barnes: albe it in them this is not so much to be mervailed at. For ther is no man so old, but he thinketh that he may liue one yere longer: and they toile about suche thynges, wherof they do wel know, that they shal not liue to enioy the profites. They plant and graffe trées which shal yelde fruicte, not to theym, but to their succession and posteritie, as our Statius in his booke called Synæphebis declareth. And if any husbandmã (be he neuer so old) be demaunded and asked, to whose behoufe he graffeth and soweth, he wil not sticke to say: I sowe for the immortal Goddes, whose pleasure was, that I should not receyue profittes fruictes and emolumentes at the handes of my Predecessours but respectiuelie and condicionally to leaue, surrender & redeliuer the same or as much to my successours. The saying of Cæcilius which went afore, touching old men that laboured and prouided for their se-

quele

quele and succession, is farre better, then this followinge which he also wryteth: Certes, although old age vvhen it cometh, had none other inconuenience nor greuaũce ioyned with it yet this one is grefe ynough, because by liuing long, a man seeth many things: vvhich he vvould not se. But I say & replye to it, that peraduenture he sæth many things which he is right glad and willing to se. And it oftẽtimes happeneth ỹ it is yong mens lot, to sæ such things, as they are loth to sæ. But this next saying of the same Cæcilius is as il, or rather worse thẽ the absurde sentence ỹ went before. I iudge & repute (sayth he) this in old age to be moste miserable, because a man perceiueth himself in that age, to be odious, to them of yõger yeres. But I say ỹ age is rather pleasaunte then odious. For euen as old aged men, being wise & vertuous, take great pleasure & delighte in the compaignie of toward & godly nurtured yongmen, wherby their old age vn to them sæmeth the more facile & tolerable, because they se themselues reuerenced

ced of youth: So likewise yongmen haue great comfort & contentacion in the holesome lessons and pithie preceptes which they heare of old men, wherby their mindes are enflamed & stirred to folow vertue & embrace honestie. And I do not see the contrarie, but you for your parts take as much pleasure & are as glad of my cõpaignie, as I am of yours. Now you plainly see, that old age is not only free from al slouthful drowsines, & faint feeblenes, but is rather occupied and busied in lawdable exercises, doing euer som thing, deuising & excogitating such matters, as euery one in the fresh yeres of his former lusty age, was most enbred withal. Yea they increase & augmente their knowledge, and learne stil more & more, as we haue sene by ỹ noble Lawmaker Solon, who greatly reioyced & in certain verses gloried, saying, ỹ he ware euery day an old man, by encreasing his knowledge & learning daylie somwhat more, then he knew before as I my selfe also did, for I learned the Greeke tongue whenne I was an

old

old man. Which with such earnest sedulitie and inerpleble grædines I learned or rather snatched vnto me, (albeit in my youth I vtterly cõtemned it) as thoughe it had bæne a man muche desyringe to quenche his longe and drie thirste. And this I did to the entent I might aspire & attaigne to the vnderstandyng and skyll of those thyngs, whych you now sée me to vse for examples. And when I heard say, that Socrates in his old dayes did the same in Musicall Instrumentes, I was also desirous to haue done the like (for in old time, men commonly learned to play on Instruments) but in humanity and learnynge I trauayled diligently and toke paynes therin ful studiously.

And now I do no more desire to haue the strength of a youngmã, (for this was the second dispraise and faulte that was laied against old age) then I did when I was younge, desire to haue had the force and strength of a Bul or an Olyphant. For what soeuer is engrafted naturally in

in man, that is it fitte and decent to vse, and in al thinges that he taketh in hand to labour & to do his diligente endeuour, accordinge to his strengthe. For what words can there bee more contemptible, shameful, and abiect, then those of Milo Crotoniata, who being old & seinge sundrye Champions and wrestlers exercising them selues and tryinge their force in the running place or field of exercise, is reported that he beheld his owne armes, and said weeping. Alas, these armes of mine that once were strong and musculous, are now dead: O thou vaine and light witted man, what a beast art thou to speake such foolish words: thy Armes are not so much deade, as thou arte thy self. For thou seekest no fame, renowme and glory by thy selfe, but by thy bodely strengthe and the highe bignesse of thy Armes and sydes. Such fonde and vnadvised wordes neuer proceded out of the mouth of Sextus Æmilius, nor T. Coruncanus that was many yeares before, nor

Milo displayed for bewayling his lacke of strēgth in his old age.

of P. Craſſus, ſince their dayes who were men of greate authority and wiſedome, who alſo appointed & preſcribed lawes and ordres for the Romaynes: whoſe prudence perſeuered and honourably cõtinued til the very laſt houre of death.

An obiection.

But I am afrayde, leaſte an Orato ure through impotencie and debylitie of old age, muſt be forced to quaile and ſtay frõ the practiſe of his profeſſion, becauſe his office and function conſiſteth not only in wytte and eloquence, but alſo in a loude durableneſſe, and ſtrainable voice, with other circumſtaunces belonging to vtteraunce. This ſhril and audible tenour of ſpeach & pronunciation, forſaketh not an old man, no not in the extremetie of his age, but as a moſte beautifull grace (I know not how) doth accompaignie him to the end, Which I haue neyther loſt, neither do I thinke my ſelfe to be deſtitute of, and yet you both do ſe my gray hearcs and my auncientie of yeres. Notwithſtãding, a curteous and mylde ſpeach, and a gentle

gentle, quiet or temperate vtteraũce purchaseth the beneuolẽt hearts of the multitude and much commendeth the partie in whome they are incorporate, yea a smoth and learned Oratiõ spoken by an eloquent old mã, greatly deliteth the audience and maketh them attentiue. And although a man can not do these things himselfe, yet maye he instruct Scipio and Lælius, and other towarde younge men. For what thinge is so pleasaunt, as old age, guarded and enuironed with honest and studious youngmen, being prest, ready, and desirous to shew and do their loyall obedience & dutiful reuerence: Shall we debarre old age from hauing authoritie and power to teach, enfourme, chastise & admonish youth to do their duties, and to traine or frame them in vertuous dreade and godlye knowledge: Thanne which office, what can be more excellent or honourablye: Verelye, me thoughte that Caius and P. Scipio, and thy two Graunde fathers, L. Æmelius and P.

Africanus were happy and fortunate, by reason of the daylye compaignie of yong Gentlemen. And they whych are mayſters and profeſſours of the liberal artes and ſciences are to be taken and accompted no other wiſe, but bleſſed and fortunate: yea althoughe their ſtrength and firme luſtines of their bodies be decaied and imbecilled: albeit, this ſame decaye and fayling of the natural ſtrength doth oftener happen, through the default of adoleſcencie then of old age. For a libidinous and incontinent life, laſcyuiouſlye and inordinatly lead in youth, euer bringeth and deliuereth to olde age, a feeble, weake and impotent bodie. But kinge Cyrus, of whome Xenophon writeth, amonge other his talke which he had, lying on his deathe bed, being a very olde man, ſayeth, that he neuer felte nor perceyued his old age anye whitte weaker or feebler then his adoleſcency and youth was. When I was a boy, I remembre L. Metellus, who after he had bene twyſe Conſul,

Goodlye examples of noble perſonages.

Consul, and foure yeres after his second Consulate, was elected & created Archprelate or high Priest, (which Prelacie & Priesthoode he enioyed xxii. yeares) had in his olde age suche corporall strength, that he never seemed to desire or care for his adolescencie. I nede not here to speake any thing of my self, although (if I should) it were but the propertie of vs old men, and is by the priuiledge and respect of our age to vs permitted. Do you not see how oftentimes Nestor doth celebrate and extoll his owne vertues, blasing and recordinge his owne approued valiaunce, ioyned wythe prudence and pollicy, and blusshed not, with his owne mouth to make therof a most honorable mencion, as in Homere it is most manyfestly to be sene: He lyued three mens ages, and neded not to feare, least in displaying and soundinge oute of his owne prayses, he should be thought either arrogant or vainelie talkatiue For as Homere wryteth and testifieth of him, there

Nestor liued ccc. yeres.

issued and proceded oute of his mouthe moste eloquente speache, and sugred woordes, swéeter then Honye, to the vtteraunce and declaracion of whyche his Pithye and pleasaunte counsayles, hée néeded not anye robusteous force of bodelye strengthe: and yet Agamemnon Prince of Græcia and chyefe generall of all those warlyke exployctes, neuer wisshed to haue tenne personnes, lyke to Aiax, but hée manye tymes wysshed that hée hadde had tenne suche as Nestor was: Sayinge furthermoze, that if hée hadde so manye Nestors, hée woulde not doubte but that Troye should within a shozte space bee vtterlye ruynated and destroyed. But nowe to retourne and saye somewhat of my selfe. I am nowe goynge on my lxxxiiii. yeare, and woulde to God, that I myghte make my vaunte, and glozye in that, foz whyche Cyrus dydde in manner tryumphe and thinke

Wisedō farre excellethe strength.

thynke hym ſelfe happye: but yet thys canne I ſaye, that althoughe I haue not ſuche ſtrengthe as I hadde whenne I was a Souldyoure at the fyrſte warres betweene the Romaynes and the Carthaginians, or as I hadde, whenne I was in the ſame warres, in the offyce of Queſtor or generall receyuer, or as I hadde, whenne I was Conſull in Spayne, or as I hadde foure yeares after, whenne I was deputed Marſhall, of the fyelde, and foughte a battayle, wherein I dyſcomfayted the populons armye of proude Antiochus, and others of oure ſtyffenecked Ennemyes that hadde encamped theymſelues in Baſtyles and Garryſons vppon the toppe of the greate Mountaynes and Strayctes called Thermopylæ: Marcus Attilius, and C. Labeo beynge at that tyme

Consuls: yet al these hazards and daungerous conflictes notwithstanding, olde age hath not thoroughly afflicted neither altogether debilitated and exhausted me. For neither the Senate, neither the Forum and Iudgemente Hall, neither my friendes and clientes, neyther my Guestes and straungers (whom by the law of Hospitality I am bound and ought to defend) do kind them selues destitute of my help, neither do espie any default or lack of strength to be in me. And I neuer condiscended nor agreed to this old approued prouerbe, of most men praised and commended, which willeth, that who so euer desyreth to be an old man longe, shoulde begin to be an old man betime & quickely: as who would say, that he should now in his flourishinge and freshe age desist from trauaile and labour wherin youth delighteth, and altogether to prouide for ease and conseruacion of his health. But I had leifer not to be an old man longe, then to be an old mã before I wer old in

This prouerbe semeth to be deuised by som fresh water Souldyour agret deale fitter for a Carpet thenne a Campe.

dede

deede. And therfore ther was neuer man yet to this day, that can say, that he euer came to speake with me, but he found me occupied and doing somewhat. But I do confesse, that I haue not so much bodily strength as either of you twaine hath: Again, neither of you, hath the strength of T. Pontius the Centuriõ. What then? is he therefore nobler and better then you are? Let ther be a moderaciõ in strength and let euery man attempt and assaie so much as he is wel able to compasse, and he that doth this, shal fele no great wãt of strength, nor be agreued for the lacke thereof. In the famous games of Olympia, it is sayd that the strong Champion Milo cam in, carying on his shoulders a huge and bigge bodied Bull aliue, and bare him a furlong of: now, if thou were put to thy choise, whether haddest thou leifer haue the bodeye strength of thys Milo, or els the quickenes of witte and the inward vertues of mynd, whiche the noble Philosopher Pythagoras had? In

fine,

fine, vse and take well in worthe thys gyfte of bodily strength, whyle thou hast it, and when it is gone, do not desyre nor seke to haue it again, vnlesse peraduenture you wyl say, that yonge men ought to wyshe theim selues in theyr infancye and swathynge bandes againe, or when they be somwhat further stryken in yeares and in the maturitie or beste tyme of their age, to wishe them selues agayne in theyr adolescecy. The race and course of age is certayne, and there is but one way of nature and the same simple, and to euery part of a mans life and age, are gæuen hys conuenyente tymes and propre tempestiuytyes. For euen as weakenes and infirmytie is incident to yonge Chyldren, a lustynes and brauerie to younge men, and a grauitye when they come to rype yeares: soe lykewyse the maturitye or rypenes of olde age, hathe a certaine speciall gifte, gæuen and attrybuted to it by nature, whych oughte not to bee neglected, but to bee taken in

hys

hys due tyme and ſeaſon when it com-
meth. I thincke Scipio, that you heare
by repoꝛt, what your Hoſte, the moſte
faithful confederate to the Romayn peo-
ple, Maſiniſſa kynge of Mauritania doth
now a dayes, beynge lxxxx. yeares olde.
Foꝛ whenne hee taketh anye voyage oꝛ
iourneye, goinge at the firſt on foote, hée
wyll not foꝛ that iourney ride noꝛ come
on hoꝛſebacke: and contrarywiſe, when
hée rydeth foꝛthe on hoꝛſebacke, hée ne-
uer vſéeth to alyghte of frome his hoꝛſe:
no tempeſtuous weather, no ſtoꝛmes,
noꝛ colde cannе make him to couer hys
heade, but euer goethe bareheade hys
bodye is ſoe dꝛye, that hee is neuer mo-
leſted with anye ſuch coꝛrupt humoures
as old men commonlye are infected and
encombꝛed withall, and thereſoꝛe dwthe
hee in his owne perſonne erecute al the
offyces and functions that to a royall
and noble kynge do appertayne. There-
foꝛe exercyſe, moderate dyete and con-
tinencye

A ſwoꝛ-
thye pa-
terne of a
baliaunt
& father-
ly prince.

continẽcy are able to conserue somwhat of a mans lustines and former strength, yea and that in olde age. Ther is (some say) no strength in olde age: I answere that strength is not required of old age, Therefore by the lawdable lawes and holesome ordinaunces, which our predecessours haue for ciuill order and publique vtilitie enacted, our age is dispenced withall, exempted and discharged from al suche affaires as can not be withoute bodily strength sustayned and accomplisshed. Wherby we are not compelled to do ỹ, which we are vnable to perfourme, yea wee are borne withall and not required to doe so much as we can do. But you wil againe obiect and say: Many old men are soe weake and feble, that they are not able to execute and discharge anye office or function that belongeth to mans life, and serueth for maintenance of vertue in humaine societie. But truly the cause therof is not properly to be imputed to the old age, but commonelye to lack

lacke of health. What a weake and impotent man was the ſonne of P. Africanus, euen hee, that made thee his ſonne by adoption: was not he ſo often aſſaulted and attained with diſcraſies and ſickneſſe, that hee was in a maner neuer healthful: which if it had otherwiſe happened, vndoubtedly he would haue proued the ſeconde Pyrroure and the moſte precious Iewel or ornament of our Cytie, nexte vnto his noble father. For to counteruaile the haute courage and incomparable prowesſe of his ſaide father, he was furniſhed with greater learning and more abundant giftes of the mynd. What meruaile is it therfore in old mē, if now and then, they be ſicke and diſeaſed, ſith youngmen alſo are ſubiect to the ſame, and can not warrant themſelues of health, no more then oldmē can? We muſt (deare frends Lælius and Scipio) reſiſt old age, and the inconueniences and faultes therof, muſt by diligence be recompenced and amended. And euen as

we

we muste arme oure selues to fighte against infirmities and sicknesse, so also muste wee striue against old age. Wee must haue a good eye and a diligent respect to our health, and we must vse moderate exercises of the bodye. We must not be to ingluvious, in taking our foode and repaste, wee muste not pamper and gourmandise our selues withe excesse of meate and drinke, but so much and such competencie thereof muste be taken, as sufficeth to refreshe the vitall powers and naturall strengthe, and not to empaire, hebetate, and vtterly to extinguish them. And we must not haue regarde to helpe the bodie onelye, but muche more to maintaine and conserue the Memorie and reasonable parte of man, whyche is the mind. For these are vtterlie defaced, extint and suffocated throughe to muche gluttinge fare, and rauenous ingurgitacion. And euen as a Lampe, if to muche oyle bee infused into it, burnethe not brightly, but yeldeth a very dymme and

Preceptes to be welwaighed and obserued on al hādes.

darkishe

darkiſhe lighte, againe, if it lacke oyle, it lacketh alſo lighte: ſoe likewiſe the mind is a like dulled & blunted, when the body is either ouercharged wyth ſuperaboundance and ſurfette, or els reſtraigned from the ſufficiencie that nature requireth. In olde age, naturall ſtrengthe eyther by defatigatyon, or els by ouermuch and vehement exercíſe drowpeth, and wareth lumpiſhe and vnweldy: but the promptitude or readines of the wit and minde, is by beinge exercíſed, augmented, whetted and ſharpened. For thoſe old men whom the comical Poete Cæcilius calleth fooliſhe, he meaneth to be ſuch as are credulous and light of beléefe, forgetful, remiſſe, diſſolute and neglygent about theyr buſineſſe, which are not the propre vyces and peculier faultes of Olde age in ſelfe, but of ſuche an Olde age, as is ſlouthefull, ſluggiſhe, drowſie, and géuen more to ſleape and bellye chære, then to any good and lawdable exercíſe.

And

And as petulancie, malepertnes, and libidinous volupte bee vices soner to bee founde in younge men then in old men, (& yet al yong men are not surprised nor snared with those beastly baites, but only suche, as are of naughtie disposition & vnthriftie natures) so this folishnes that entangleth and captiuateth the senses of old men (which is commonly called Dotage) is not in al old mẽ, but in those only which are light witted, & kepe not them selues wythin the limittes of reason.

Appius being beside his extreme olde age also blind, ruled and kept in awe his foure tall sonnes, fiue daughters, his familye and household (which was great) and entended the Patronage of his suppliaunt clientes, For he had his minde bent like a Bow, and neuer shronke for his yeres, neither suffred he Old age to haue the victory ouer him. He reserued & kept his authoritye ouer all theym, that were vnder hys charge, and his family was ready at his becke and commaundement:

ment: his seruaunts feared him, his chil-
dren honored and reuerenced him, and al
mẽ entierly loued him. In his household
the customes of his noble pedagrew and
Auncestours, and the disciplyne of hys
Countrie toke place effectuallye. For
herein is Old age honest and hououra-
ble: in defendinge and mayntayninge it
selfe, in retayninge and kæpinge his au-
thoritie, in sauing it selfe frée from bon-
dage and seruitude, and in exercisinge
rule and authoritie ouer them ý are vn-
der his charge, euẽ vntil the last houre of
death. And as we do commend a younge
man in whom appeareth any grauitie &
rypenes of wytte, which to elder age se-
meth more incidente: so likewise do wee
prayse that old man, which hath some of
the qualyties and proprieties of a younge
man of honeste and sobre demeanoure,
which thinge who so euer marketh and
foloweth, maye be old in bodye, but hee
shal neuer be old in minde. I haue nowe
in hande the seuenth booke of the Origi-

n alles, and firste foundacions of all thy-
rityes in Italie, I do collecte and gather
into one volume, all the notable monu-
mentes of antiquity, and now presently
I am aboute the finishinge of an other
Booke, wherein shalbe contayned the
Oracions of all suche famous causes, as
I haue in my time defended. I am a se-
rious studiente and practyser of ỹ Augurs
lawe, the Canon, and the ciuyll Lawe.
I gæue my selfe muche to the Græke
tongue, and to exercyse my memorye
wythall, I doe as Pythagoras Scholers
were wonte to doe: for what soe euer I
haue harde, spoken or done the daye be-
fore, I call to remembraunce and debate
the same with my selfe in the euenynge.
These are the exercises of the wytte,
these are the feates wherein the mynde
is occupied, and these are the agitacions
wherby it is stirred to vertuous opera-
cions. I gæuing my selfe to these trades,
and therein labouringe necessauntlye,
doe not greatlye lacke, neyther thinke
my

A notable exercise for ỹ memorye.

my selfe destitute of bodelye strengthe. When my frendes stand in nede of my ayde and helpe, I am preeste and readye to stande them in stede, I vse many tymes to come into the Senate, and vnasked I alledge and bringe many reasons whyche wyth longe study I haue before premeditated and the same doe I maynteyne, vpholde, defende and suppoꝛte, not by strengthe of bodye but of mynd. Yea although I were not able in proper persone to execute and put thinges in practyse, yet shoulde I lyinge in my bedde, take greate pleasure and delyte, by thynkyng and considering how to deuise and compasse thinges which I could not doe. But the like whyche heretofore I haue ledde, hathe bene and is suche, that I am able and canne do theym. For vnto him that spendeth hys tyme in suche laboures and studies, old age is not perceiued when and howe it stealeth vppon him. Thus age wareth old, and by lytle and lytle declineth as it weare insensiblye,

and it is not sodainly amputated, or cut of, but by longe continuaunce and diuturnytie, is lyke a lampe, quenched and extinguished.

Now foloweth the third dispayse and fault which is layed in olde age, because (saye they) it is wythoute pleasure, and muste forgoe voluptuous appetites. O noble and excellent gift, wherwith Old age is soe blessed, if it take frome vs that thing, which is in youth moste vicious & detestable. But you (noble and vertuous gentlemen Scipio & Lælius) heare what Architas ỹ famous Philosopher of Tarento, was wont to say, whose Oration touching the same matter was lent and deliuered to me, when I was a yong man and serued vnder Q. Maximus at the siege of Tarento. He sayd, that no plague was gëeuen by nature so great and pernicious vnto men, as the bestiall pleasures, and voluptuousnes of the bodye. Which pleasures, the dissolute and libidinous lustes of men do so much affecte

and

and desire, that with all licentious prophanacion and outrage, their minds bee incyted and stirred to pursue the same, thinking al thinges lawful for their unbridoled appetites, so that they maye enioy their beastly desires and still wallow in the fylthie puddle of their hellish sensualitie. Hence (saide he) as from a fountaine do spring out al kinds of mischief, as Treason, betraying of countraies, the ruyne and subuersiõ of comon wealthes, secret conuenticles and priuye conferences with the enemyes: finally (he sayde) there was none so greate a villanie, nor anye so flagitious and horrible an enormitye, whyche the inordinate desyre of pleasure would not egge and pricke forwarde mens frowarde willes to enterprise: furthermore that whoredome, adultrie and all suche like heynous factes of carnall concupiscencie were by noone other lures or enticements prouoked but by pleasure. And whereas eyther nature or god hath gæuen vnto man nothing of

Pleasure is the bayte of al mischiefe.

so noble excellencye as the mynd or reasonable soule, there is nothing so greate an ennemye vnto this inestimable and deuyne gift, as pleasure, For wher pleasure beareth swaye and ruleth the rosste, there is no mansion nor dwellyng place lefte for Temperaunce and Sobrietye, and to bee short, vertue can not remaine where pleasure raigneth. Which thing, that it myght the better be vnderstanded and more euidentlye bee perceyued, hee badde, that a man should ymagine and in hys mynde presuppose some manne to bee captiuated, ouerwhelmed and altogether plunged in as muche of this beastly Pleasure as he coulde conceiue: whyche beinge doone, he thought there would bee no man whose senses were so muche bounde vppe in the vaile of ignoraunce, but hee woulde easelye iudge, that suche a man, so long as hys mynde was thus passionated, wyth suche brutishe and filthye affections, coulde not contryue or compasse any honest action,

nor

noz rule him ſelfe by reaſon and honeſtie. And therfoze, ther is nothing ſo peſtilent, ſo execrable and hurtful as pleaſure. Foz if it ſhoulde enter into mans hart and there longe bare dominacion, it would quighte marre, deface and extinguiſhe al the light of the mind, which is reaſon and vnderſtandynge. Nearchus in whoſe houſe I lodged in Tarento, whoe alſo ſheewed him ſelfe verie friendlye to the Romaine people, ſayd, that he hadde heard his auncеſtours and elders repoꝛt, that Architas ſpake al theſe woꝛds, whē the Romayne Conſuls P. Poſthumius & T. Veturius were diſcomfited and ouerthꝛowen by the Samnites, who had enuironed and entrapped them like fiſhes in a nette oꝛ Buckes in a Buckſtall in the perillous ſtraytes and difficile entries of Caudium. C. Pontius the valiaunt Samnite and his father being then the cōductours and captaines general of the Samnites armie. Plato alſo the noble Athenian Philoſopher, was preſent & heard him

speake these wordes, whom I do in olde histories fynd, that he came and arriued at Tarento, when L. Æmilius and Appius Claudius were Consuls. But to what purpose do al these circumstancies tende? Trulye that you may vnderstande, if we cannot be perswaded by reason and wisdome, to abandonne our wantonnes and mortifye oure pleasures, yet that we are muche bounden and beholdinge to olde age, by whose meanes we are so temperately disposed, that we haue no lusste to do any thing, which is vndecēt or vncomly to be done. For pleasure being a deadly and mortall enemye to reason, hindereth vertuous action and prudent consultacion, and the eyes of the mind thereby are so iuggled and bewitched, that it can haue no felowshyp nor compaignie with vertue. Nore against my wil was it, whē I deposed and dysgraded L. Flaminius, (brother to the worthye and hardie gentleman T. Flaminius) of his senatourshyp, seuen yeares after hee had bene Consul:

but

but yet I well considered and wyth my selfe waighed, that it was expedient and needefull that his lawlesse and vicious déede should not escape due punishment, because impunitie manye times doth animate men of semblable dispolition an other time to bee the bolder to attempte further mischiefe by geuing the bridle to their owne licentious will and sensuall affections. For when hée was apointed Consul in Lumbardie, he was at the citie of Placence, requested by a Curtisaine or common harlott at a banquet, to cause some one of his captiues whom hée had taken and kepte in prison and adiudged to dye) to be presently in her sight beheaded, because the bloudy Strumpet (as she sayd) had neuer séene any executed: vnto whose desire and requeste he relented, & forthwith commaunded one of theym to be put to death. And duringe the time y his brother Titus was Censor, (whyche dignitye he enioyed nert before me) hée escaped, and was neuer therefore punished. Gallica Cisaiona

shed. But when I and Flaccus wer made Censors, we could not brooke such enormytie nor wynke at suche a selfewilled exaumple, because he abused and blemisshed the honoure of our noble Empyre, with hys priuate lewdnes and shameful sensualitie. I haue oftentymes heaide our elders say, (whych they also as they reported, had heard of their fathers and old predecessours when they wer boyes) that C. Fabritius was wont much to mernaile, because on a tyme when hee was sent on an Ambassade to Pyrrhus kynge of ỹ Epyrotes, he heard one Cyneas (who was borne in Thassalia and was the kinges Scholemaster) report and tel, how ỹ ther was a certain man of Athens, which professed himself to be a wise man, & say, ỹ al our actions, thoughts & dedes what so euer they were, ought to be referred only to pleasure, as to the principal end, reposing therin our chiefest felicitie. M. Curius and T. Coruncanus, hearyng this abhominable assertion and deuilish opinion,

Epicures

nion,

nion, whiche Fabricius tolde, oftentymes wisshed that the Samnites, and Pyrrhus himselfe, were resolued and perswaded to beléeue and credite the wordes of that prophane helhounde: because if they would enthral and addict them selues to dispozte dalíaunce, vanitie and pleasure, they might the soner be conquered, and their proude stomackes appaulled. This M. Curi⁹ liued with P. Decius, euẽ he that in his fourth Consulshippe, fiue yeeres before the Consulate of Curius, voluntarily gaue himselfe to deathe for the safegarde and preseruacion of hys Countrie. Fabricius knew hym, & so did Coruncanus also, who aswell by their owne lyfe, as by thys woorthye facte of Decius of whome I nowe spake, iudged and thought that there was somethinge naturallye good, fayre, excellente, and for it selfe onely erpetible, which euery good and vertuous man shold and ought to loue, honour & embrace, abandoning and vilipending al sensual pleasure and

loose dishonestie. But to what purpose do we speake so much of pleasure? Verily, to thintent that hereby it may be sene and proued, how that it can not onelye, not be obiected to Old age for any vituperation and dispraise, but rather for a singuler prayse and commendacion, because old age dothe not esteeme nor care for these pleasures. But some other wil saye: It lacketh sumptuous fare, costlye dishes, delicate viande, and drinkes of all sortes: Hereto I aunswere, that therfore, it lacketh also dronkennes, crudities or indigestion, phantastical dreames and ridiculous apparitions. But if we must any whitte yeld to pleasure (because we cannot easily resist the blandiments and allurementes therof, (for the deuine philosopher Plato calleth pleasure the baite of all mischiefe, because men therewithe are caught and snared euen as fishes are with the booke) I saye, that althoughe old age be not endaungered nor geeuen to superfluous and immoderate banque-

Pleasure the bayte of al mischiefe.

ting

tinge and at vnſeaſonable houres, yet in temperate and moderate feaſting it may be ſolaced and comfortablye recreated. I my ſelfe when I was a boy, haue oftentimes ſene C. Duillius the Soune of Marcus, (the ſame that firſte vanquiſhed the Carthaginians in terrible fighte on the Sea) retourne home being an olde man from the place where he hadde ſupped: hee woulde manye times haue a linke or a toorche caried before hym, and a mynſtrell alſo playinge on a ſhaulme, whiche no priuate perſon before hym euer did: his warlicke exploites and tryumphant victories ſhold (as he thought) be to him for this licentious libertie and new begonne cuſtome, a ſufficient warrantiſe. But to what ende doe I recite ſo much of others: I wyl now ſpeake ſomwhat of my ſelfe: firſte I haue alwaies had ſome of my compaignions and frendes at my table, when I toke my ordinarie repaſte. For the order of fraternities and aſſemblies of honeſte and ſobre perſonages

sonages, moderately to bāquet one with an other was instituted and made when I was Questor, and for the more regall furniture and pompous solemnizacion of this Ceremonie, the image or picture of Cybele who is called the mother of the Goddes, with al the rites and obseruances therto belonging was brought and cōuaighed to Rome out of Phrygia. I ther fore moderatlye banqueted and within the bondes of sobrietie I vsed to solace my selfe, & merylie to make good chēre with my Cocqualls. But I was then, in the lustie floures of myne age, and there was in me a certaine heate of Iuuenilitie, whiche (as age groweth and encreaseth) is qualefied, and al things brought to a conuenient and tractable decencie. Neither did I take delectation in these banquettes and epulacions for bodelye pleasure and glutting gourmandyse, but rather for the compaignye and talke of my frendes and welwillers. Therfore oure elders and predecessours did verye wel,

wel, to terme a banquet or feast, wherat frends do meat together, by the name of Conuiuium: because it hath a coniunction of liuing together one with an other, & therin they termed it much better then the Grékes do, for the name which they géeue it, signifieth as much as a Compotation, as though frends mæte together purposely to quaffe and drinke: And a cõ tenaciõ or a comessation, as though they assembled for the chære or the meates sake: wherin they seme to alow & comend that most, whiche is the lest parte of the goodnes that therein is to be taken. But I am delyted in feastes and banquettes beinge made in seasonable and conuenient times, for the solace and pleasure whyche I take in learned conference and colloquyes of wysedome, and that not onely wyth my equalles and theym that are of the same age that I am, (wherof the numbre is now bery fewe and small) but also wythe you twayne, and other younge gentlemen of fresher

Sympo-sium.

Syndep-nium

yeres

yeres, And I hartely thanke old age for this boone & good turne, because it hathe increased in me an earnest desire of talk, and debatinge of serious matters withe men of approued learning and grauytie, but the grædie desire of meat and drinke it hath taken awaye from me: Notwithstanding, if any old man bee delighted in these blandiments of pleasure (I meane good chéere & daintie fare, (least I should séeme to stand at open defiaunce and denounce warre to all pleasure, whereof peraduenture ther is som natural cause meane and reason) I can not sée, howe olde age either lacketh or is destitute of sense and féeling, no not in these kindes of pleasures, which serue for the palate & toth, which we before declared. The superioritie, which the chife ruler of the feast hath aboue others, by an order whyche our auncestours instituted, doth greatly contente and please my mynde: and the merie pleasaunte questions or Cases, whiche he by an olde lawdable custome

proponeth

proponeth to the compagnie to be dispu-
ted vpon, and reasoned at the table, and
the Cuppes of drinke not ebriously swil-
led but moderatlye tasted, beinge also so
cleane rinsed and washed, that the cleare
droppes of pure water stand and cleaue
to the sides, as it wer the swete droppes
of holesome dewe, much like to the com-
potacion and feaste whereof Xenophon
wryteth: and a place to coole our wearie
membres in the heate of Sommer, and
in the sturdy and nipping cold of winter,
eyther the warme Sunne, or els a good
fyer, is vnto me a singuler contentacion.
These orders and dietes am I wonte to
obserue, whē I sejourne in my Manours
and houses of Sabinum, and euery daye I
se my table furnished with the apointed
numbre of my neyghbours neare adioy-
ning, and with talking of diuers matters
we prolonge and continewe oure supper
sometimes till it be farre in the nighte,
euery man layinge in for himselfe suche
reasons and argumentes as hee hath for

the corroboracion and confirmation of his cause and assercion. But there is not in old men so great a desire of Carnalitie nor suche ticklinge concupiscence of venerie. I beléeue it well: and it is not onelye fréé, from the assaultes and pricking lust therof, but also from any desire or delite at al therunto. For nothinge is gréeuous or heauilie taken of a man, if he neither care nor desire the same. Sophocles being an aged man, was asked of one, whether hee gaue himselfe to anye venerous daliaunce and coiture? Unto whom he aunswered & said: god forbidde that I in this age should geue my self to such wanton lustes, for I haue willingly renounced and fledde awaye frome that kinde of lasciuiousnes, as from a thinge whiche I know to be like to a Lordlye & imperious maister, both beastly, sauage, and furions. But to theym that are desirous therof, it is a greate griefe to lacke and be wythout it: but to theym whyche haue satysfyed theyr naturall lustes,

Obiection.

whose

whose age fitte for such wantonnesse is alreadye expired, it is more pleasure to lack then to vse it. Albeit he that forceth not for it, can not be said to lacke it, therfore not to care for it (I say) is more pleasure then to haue ful fruicion and satietye of it. Now wheras adolestencye delighteth more in these pleasures, the cause is because it is more willinge and procliue to folow the things whyche are of small moment and importaunce, as it is of it selfe rashe and wauering: but afterwarde suche thinges as olde age is delighted and geuen to, the whiche although it doe not fully enioye, yet doth it not altogether lacke. Euen as hee that sitteth on the chyefeste benche in a Theatre or Listes where playes and Enterludes are exhibited, is more delyted to see the excellent gesture of Ambiuius Turpio, and his incomparable derteritye in the expresse imitacion and gesture of anye personne, yet hee that standeth a farreof, lookynge ouer other

mens shoulders hathe some delectacion aswell as the others: so likewise youth and adolescencie being by reason of their freshe age, more prone to pleasures than old age is, hauing and daylye seeing the allurements therof more neere to them, is perhappes more frolicke: but old age seeing them a loofe and a farre of, is therin delited as much as is requisite and expedient. But what a singuler commoditie is this, that ỹ mind like an old worne Souldioure is by the meanes of old age raunsomed and exempted from the vglie seruitude and thraldome of sensualitie, voluptuousnes, ambicion, stryfe, contencion, quarelling, ennemitie, and finallie from al lothsome and fylthy affections, and in stede thereof to embrace mediocritie and moderacion, and to be contented and to liue (as the old saying is) with him selfe: But if it be furnisshed withe studie and learning, (which are as it wer the nutriture and sustentaciō of old age) truly nothinge is more pleasaunt then it

is,

is, being dismissed from all troublesome entermedlinge with publique affaires & wholly addict to quiet contemptacion.

Old men studious.

We saw C. Gallus the famous Astronomer and greate friende to thy father Scipio, so intentiuelye addicted to his dimensions aswel of heauen as of earthe, that he sæmed to haue none other delite, neither to haue any respect at al, for any other worldly busines. How many nightes did he bestow vpon studie of that facultie, and neuer slepte: How often hath the next morowe appered ere he had left his lucubrations, which he had begonne ouer night: How often did nighte come vpon him, when he had incessauntly laboured in his Calculacions Astronomicall all daye before, withoute meate or drinke: What a singuler pleasure was it to him, long beforehand to prognosticate and forshewe the Eclipses boothe of the Sunne and Moone: what painful laboures sustayned he in the studie of other matters not of so greate momente

and

and importaunce as these other, but yet verye subtile, quicke and wittie: Howe greatlye reioyced Nævius in his comedye whych he entituled the Punique vvarre: Howe did Plautus in hys Comedye called Truculentus in manner leape & tryumphe for ioye: wythe what gladnes was hee surprysed wythal, whenne hee hadde wrytten an other comodye named Pseudolus: I saw Liuius, who hauynge set foorth an Enterlude seuen yeres before I was borne, when Cethegus and Tuditanus weare Consuls, lyued and flourished tyll I was a bigge stripling. What shoulde I speake of the worthye and expert Lawyer P. Licinius Crassus, and of his wounderful knowledge bothe in the Canon and in the Ciuile Lawe: or of the industrious contemplacion and dyligence of this our P. Scipio, who was of late created high Priest: And all these whome I haue heere named, wee haue scene being old men to géeue theymselues to studye. But as for M. Cethegus,

whom

whom Ennius doth very properly cal the verye pythe and marowe of Suada the Goddesse of eloquence and pleasaunte speache, how studiously dyd we see hym, bente to the arte of Rhetorike & Oratorie in his olde age: what pleasures eyther of banquetyng, of playes, or of brothelles and Curtisans are comporable to these vertuous and lawdable pleasures: These are the studyes of doctrine and learnynge, whyche in men of wisedome and good inclynacion, doe growe and increase, euen as they theym selues doe in age accordyng to that golden sayinge of Solon, who in a briefe poosye or sentence sayd (as we before haue shewed) that hee wared euerye daye olde, by learnynge daylye some knowledge whereof he was before ignorannt: then whych pleasure of mynd, there can none bee greater, none more vertuous, none more commendable. I will now speake of the goodlye pleasures, whyche Husbandmen haue, wherin I my selfe haue great

The sayinge of wise Solon.

Husbandrye.

great delighte, whiche are not hindered by old age, and in my opinion their lyfe is most like to a blessed and happie mans life. For their traphique and trade of marchandise is with the earthe, whyche neuer refuseth to be vnder their rule and subiection, neuer is so disobediente nor obstinate, but obedient and seruiciable, and repayeth with great increase of vsurie (as who would saye for the vse & lone of their sædes and toyle) that which it receyued, but at sometime it doth not render so much as it doth at an other time, albeit for the most part, it requireth their trauailes with a greate surplusage and accesse of gaine. But yet, I doe not onely take pleasure, in the fruictes and grains which it yeldeth, but also in the strength, nature and power of the earthe it selfe, which receyuing the sæde in her lappe, and beinge by tillage and good husbandrie plowed, mollified and well manured, doth for a time at the first kæpe and nourishe it, beinge couered within it by har-

harrowing, which is therfore called Occatio, then doth it make it to appeare and pepe oute of the ground, throughe the warmth which it receiueth by the vapourous humyditye, and amicable heate, and so chearisheth it, that in time it bringeth forth a grene stalke lyke at the firste to grasse or herbes, the which being strengthened by the smal shootes and stringes that growe out of the roote, doth by lytle and litle growe vp to a bigge stemme, & standing vpright vpon a knottye straw full of ioyntes, (when it nowe wareth & drayweth nere to ripenes) is included in pods or huskes. Out of the which, as out of a sheath or hose, there commeth forth corne or graine, whiche lay in the eare fensed, fortifyed and armed againste the pecking and eating of small byrdes with a Rampier or wal of the awnes or beardes. What shoulde I recite and declare the plantinge and pruning of vynes, the increasing and profites of them? I can not sufficiently tell you, what incredible

ioy

ſoyle and pleaſure I take therin, how my mynde is ſet therein, and this I ſaye, to thentent, that you may throughly vnderſtande the quietneſſe and recreacion of myne old age. I omitte to ſpeake of the vertues of al ſuch thinges as the earthe bringeth forth: how of one ſmal kernell of a figge, or one lytle corne or graine of a grape, and finally of other lytle ſéedes of all other fruictes graynes and yonge ſhootes it bringeth forth and procreateth ſuch greate boles and mightye bodyes, and in fruictes or herbes ſuche hyghe ſtemmes. The ſmal twigges that bee cut of from the vynes to bee planted els wher, the yonge ympes and griftes, the ſuperfluous braunches that are pruned, the plantable vynes, the vaulted and arched herbours that are made for pleaſaunte walkes, whereon the vynes maye renue and ſpread abroade and refreſhe men wythe their coole vmbrage, the cuttynge downe of olde vynes, that yonge ſlyppes may theron be ſet, would not

not all these allure a manne to loue and haue theym in admiracion: The vine is naturally stowping and fallyng downewarde, and if it be not with shoores and forkes vnderpropped, it groweth toward the grounde: but the same by the helpe and furtheraunce of hys tendrelles, whych are to it in steede and lieu of handes, raiseth vp it selfe, catcheth, and lappeth it selfe fast, to what soeuer it commeth neare, the which in contynuaunce of time wandring and rouing at randon vncomptrolled, and entangling it selfe with many other parts, at length the vigilant care and diligent hand of the husbandman doth by pruning restraine, and with his vine hookes so cutteth & kepeth vnder, that it can not grow to luxuriously nor wieldye, neither be ouer growen with superfluous braunches, & spread out to farre on euerye side with bushie ruggednesse. And therfore in the beginning of the Springe tyme, ther commeth oute a younge bourgen or budde in those twigges

twigges that remayned after the pru-
ning, which do as it were grow oute at
the very ioyntes, where those superflu-
ous braunches were lopped and cut of:
out of which burgeins, the Cluster doth
procede and appeare, which takinge in-
crease and growinge in bignesse, what
with the humyditie & iuyce of the earth,
and what with the warmth and heate of
the sunne, is for a while at the firste so-
wer and bitter in taste, but whenne it is
rype and mature, it is bothe sweete, and
tothsome, and being couered and cladde
wyth leaues, it receyueth thereby suche
comforte and helpe, that it neyther lac-
keth expedient and needefull heate, and
also defendeth it selfe from the parching
and ardent beames of the Sunne. Now,
what can be either for profit more plea-
saunt, or for the sight and delyting of the
eye more gorgious and beautiful, then
these afore named pleasures? Whose
profitable vse, and gainful possessiõ, doth
not only (as I said before) meruailously
content

content and pleaſe me, but alſo the ma-
nuring, the digging, and the proper na-
ture therof, is vnto mé pleaſure incre-
dible. The order of the ſtayes or ſhores,
wherby the vines are vnderpropped, the
tyinge and plattinge of theym together
wherby men haue a pleaſaunt and ſha-
die galerie to walke in, the byndinge of
theym downe, their increaſe and ſprea-
dinge abroad, the prunyng of the ſuper-
fluous braunches, and the new grafting
of others in their places (which I ſpoke
of) repleniſhe my heart with ioy vnſpea-
keable: To what purpoſe ſhould I here
rehearſe the watringe and irrigation of
the plantes, the trenches and deluing of
the grounde, the repaſtinacion or newe
digging aboute the rootes, whereby the
grounde is made much more fartile and
ranke: whereto ſhoulde I ſpeake of the
profitte that commeth by dunginge the
ground: wherof I haue at large ſpoken
in my booke entituled Of Huſbandrie: al
be it the aunciente and learned Poete

Heſiodus

Heſiodus ſpeaketh neuer a woꝛde theꝛof, in his wooꝛke of Tyllage and Ruſticall affaires. But Homere who (as farre as I can gather) was long beſoꝛe Heſiodus) introduceth and bꝛingeth in olde Laertes, (ſoꝛe longing and languiſhinge foꝛ the abſence of his ſonne Vlyſſes) after the maner of a huſbandmanne, tyllinge and dunginge his grounde. And the trade of Huſbandꝛye is not onely pleaſaunt and plentiful, enriched and ſtoꝛed with coꝛne, graine, Meadowes, Vineyeardes, hop-yeardes, groues and other places where Trées growe: but alſo with Oꝛchardes, Gardeins, fædyng of Cattal, Swarmes of Bées, and variety of al kynd of ſwete flowers. And not only ỹ oꝛdꝛely ſettyng and ſtanding of the Trées and plantes, delite and pleaſe the eye of the beholder, but alſo the Inſitions and graffinge of younge Slyppes in an other trée: which poinctes and feactes are as wittye and ſubtyle, as anye are in Huſbandꝛye. Manye obiectamentes of Huſbandmen could

could I declare, but I wel perceiue, that in these few commodities whych I haue already tolde, I haue bene to prolixe and tedious. But you shal of youre courtesye beare with my feruent zeale, and pardon my earneste prosecution of my reasons and argumentes therin. For, the greate good wil and loue, which I haue and stil do beare to Husbandrye, hathe enforced mee to speake and wade further in it, thenne at the firste I purposed: and also Olde age is reported to bée by nature talkatiue and gæuen to loquacitie, (because I wyll not séeme to auouche and saye that it is cleare and frée from al maner of vyces and faultes. And therefore the valyaunt and inuincible duke Manius Curius, when he had atchieued manys notable exployctes and glorious victoryes agaynste the rebellyous foes and Cappitall Ennemyes of the Romayne people, and had shewed hymselfe a Mirroure of prowesse and knightelye fortitude in sundrye hazardes, after hée had

tryum-

tryumphed ouer the Samnites & Sabines, and hadde subdued the couragious and myghtye Pyrrhus, kynge of Epyrotes, & subiugated al his Territories, Seignioryes and dominions by dent of sweard and stroke of battaile, vnto the Romaine nacion, liued in hys old age in this kynd of life: whose poore mansion as often as I do beholde (for it adioyneth nere vnto my fermes) I can not but greatlye merualle and bee astonned, eyther to see the continencie of this noble man, or els the condicion & discipline that was in those dayes. And when the Samnites after their discomfiture, came to this Curius, offring him great foyson and summes of golde, they founde him in his owne house, sittinge by the fyre, and seething Rape rootes in an earthen pot or pipkin, who constantly refused al their offers and rewardes, telling them in flatte woordes, that be thought it not so greate honoure and glorye to possesse golde, as to beare rule & to be Lord ouer them, whych had gold.

Husbandrie vsed of noble and valiaunt mē.

An enmie to bribes & rewards

How

How could this noble and valiaunt heart otherwise choose, but leade an olde age most pleasaunte? But I wil take holde where I left, and speake of husbandmen as I did before, because I take my selfe as one of their order and felowshippe. Senatours, that is to saye, sage and olde gray headed Counsailours, wer in those dayes Husbãdmen, for as Lucius Quintius Cincinnatus was holdinge the ploughe & earnestlye toylinge in his tillage in the fyelde, newes were brought to him that he was elected Dictator: vpõ the hearing wherof he straight waies left his plough and came to Rome, and was enstalled in the same office of Dictator or hyghe mayster of ỹ people, executing the same withe all singlenesse and syncerities, by whose commaundement, his vicegerent or Lieutenaunte Caius Seruilius Hala, Captayne of the Horsemen, slewe Spurius Melius a miserable and ambitious man, traiterouslye aspiring to be kyng. Outs of their fermes and countrie hou-

ſes Curius, and manye other old menne were chooſen into the honourable ſocietie and orders of Senatours: wherupon, the officers, or Purſeuauntes whiche ſommoned and called theym to the Senate were named Currours Poſtes, or ſpecyall Meſſengers. Was therfore the old age of theſe men miſerable, whiche refreſhed and ſolaced theym ſelues in tillage and Huſbandry? Certes, in mine opynion, I iudge that there can bee no life more bleſſed and fortunate thenne thys is, and not onelye for the honeſte exercyſe and nedeful commoditie which thereby to al mankinde redoundeth (for if Tillage were neglected al the ſorte of vs woulde bewayle the lacke and fele the ſmarte thereof) but alſo becauſe of the delectacion (as is before ſayde) and the plentyfulues or aboundaunce of all thinges, whiche eyther to the conſeruacion of manne, his fode and nutriment, or els to the worſhippe and adoracion of the goddes are requyſitie and conuenable.

ble. And because manye doe wishe and desire this, let vs reconcile our selues, & make a firme peace & infringible atonemente with Pleasure. For euery good and substantiall householder hathe euer his Sellers for wyne and oyle, and other offices for prouision of household repleniſched and well stored, yea his whole house is with al nædeful vtensiles in al poincts furnisched, it is neither destitute of Hogge, Kidde, Lambe, poultrie ware, Wylke, Chæse nor hony. Now husbandmen them selues, kind their Gardeine so commodious vnto them, (because it mynistreth and bringeth foorthe plentye of good herbes, wherwith they make them Salettes and lyue well contented with their golden mediocritye, and because it was euer readye at hande and needed no fyre to dreesse and sæthe theym) that they called it an other Larder or flesche shambles: also these same gardeine herbes being their daily foode and sustentacion are by hunting and hawking made

Hortus altera succidia.

more pleasant and tothsome, although these be exercises, which do not necessarily belong to Husbandrie, but are rather superuacuous and vaine. What maye I now say of the grëne verdure and goodly hewe of the swëete Meadowes, or the orderely setting of Trës, or of the fourme and beautye of vines, and places besette with direct rowes of Olive Trës: I wil in few words shew, what I think herein. Ther can nothing be either for vse more commodious, or for profitte more gainfull, or for the gazing view of the grëdie eye more trymme and elegante, then a wel tilled and manured fielde, from the fruition of whych so great and blessed a thinge, Old age bringeth vnto man not onely no hinderaunce nor impedimente, but rather inuiteth & allureth him vnto it. For wher may old age be so wel warmed either by breathing and sitting againste the hoate sunne, or by a good fier: or contrarywyse, as the time and season of the yeare requireth, bee so holesomlye cooled

in

in shadye places, or be so aptlye bayned as in the countraye: Let vs therfore bid adieu to al such youthly prankes and exercises, as lustye and grēene headed Galantes agitated and pricked wythe the feruent heate of vnaduised adolescencye, do enuye them selues withal, god spēde them wel with their vsual disportes and dalliaunce, let them take to theym selues their armoure, weapons, and Artillerie, let vs permit and gēue them good leaue to daunte fierce Horses, and with speares in rest to mount on couragious coursers, let theym handle the pike, tosse the Iauelīne and Clubbe dayly, and play at the Tenyse, exercise theym selues with runnynge, swymminge, and suche like dēedes of actiuitie and nymblenesse: to vs olde men amonge all their other games and pastimes, lette theym leaue the Tables, the Chaunce bone or dyce, and the Chesse, whiche without any daunger or sore straynīng of the body maye be practised: and yet I wil not sēme to [illegible]olue these

these laste named games, further then euery man himselfe is disposed, because they be not necessarie, and old age maye without theym be blessed and fortunate. The bookes of Xenophon are very expedient and profitable for many purposes, the which I would wishe, that you shold read ouer and perwse dyligentlye, as you do. How copiously doth he extol & praise husbandry in his booke which he wrate of the right ordering and domesticall prouision for householde? And because you shal wel understand, that he thinketh no thinge more princelyke then the maner of Tillage and Husbandry, he entroduceth Socrates in that booke reasoninge with Critobulus, and tellyng him, howe the noble and puissaunt Cyrus the second of that name, kinge of Persia, (a Prince not onelye conspicuous and renowmed for his incomparable witte and pollicye, but also such a one as had the regiment and soueraignetie ouer manye greate Realmes, & populous countreys) delighted

Kinge Cyrus much delighted in Husbandrye.

ted ercetingly therin. For when as vpõ a certain time a noble man of the countrate Lacedemonia, called Lysander came vnto him, then seiourning at his faire citie of Sardis & brought to him from hys felowes in armes & confederates, diuers rich and honorable presents, he not only in most amicable wise receiued & welcomed him, shewing to him al poinctes of princely courtesie in al other things generallye, but namelye in that, he shewed him a certain goodly field, hedged in and trimelye enclosed, set full of trées of all sorts, most erquisitely planted. Whiche when Lysander had well viewed, & stedfastly a good while with an admiracion beheld, & had cõsidered both the height of the Trées, & the eracte order which was precisely obserued in ỹ placing & setting of them so equidistantly, that which way so euer a man cast his eyes they stode in a most perfect fourme of a Quincũcis, the ground so well laboured & so pure of it self withal, & the redolent smelles which the

Lysander.

swéete floures yelded: he spake vnto the king and saide: that he did not so muche muse & meruayle at the diligence, handlyng and fine workemanshippe, as he did at the promptitude of wit, the subtile arte, aud the politike conuaighaunce of him that planted and set theym in suche perfecte measure and proporcion. Vnto whom Cyrus made this aunswere: It is euen I (Mr Lysander) and none other man, that haue made and by measure planted all these trées which thou séest, the order of the rowes wherein they stand, is my only deuyse, this platte and description I my selfe drew, and a great meignye of these trées wer graffed and planted with the labour of myne owne handes. Then Lysander firing his eyes vpon the kings purple Robes and his riche attire, well noting the propre feacture of his comely bodye, the beautifull lineamentes and Symmetrie of his wel and portely compacte personage, together withe all the costlye apparaile wherein hee was after

the

the Persian maner arayed, his garments powdred and fringed with much golde, precious stones, & Orient pearles whose value was inestimable, spake these wordes vnto him: Truly O Cyrus nowe dos I wel se, that it is not done without right good cause and consideracion, that thou art bruyted abroad and reported in euery place to bee a happie and a fortunate Prynce, for vnto thy rare vertue and noblenesse, fortune also is conioyned and associated. Therefore old men maye vse and enioye this fortune, neither is their age any such lette or obstacle for theym, but that they may in al other thinges do semblablye, but most chiefly let vs embrace the husbandmans life, and employ our selues to manure and til the ground euen vntyl the extreme and last point of our age. We haue heard saye, that M. Valerius Coruinus liued tyll hee was an hundreth yeres old, and in the latter end of his old age, lyued in the Countraye, & gaue himselfe to culture and husbandry, after

Virtuti fortuna comes.

after he had bene fiue times Consul, and betwéene his first and his sixte Consulate there were xlvi yeares. Therefore that space and time of yeares which our forefathers apointed and ment to be the beginning of old age, he so vigorously sustayned and ouercame, that hee was thought worthye to beare the highest offices and dygnityes in the Commune wealthe. And his extreme olde age was hearein more fortunate and blessed then hys myddle age, because it was decorated with a great deale more honour and authority, and put to much lesse paines and laboure. Nowe the highesse title of prayse that can be geuen to olde age is Authority. O what a noble magystrate was L. Cecilius Metellus? what a worthie authoritie was there in Attilius Collatinus, in whose prayse and commendacion many nacions with one voice & consent gaue this honourable stile, to be called ỹ noble protectoure, the sure Shielde, the trusty leanyng staffe, and the strong bo-

Authoritie the greatest ornamēt of old age

treaux

treaur of the Romaine people and their libertyes. The Epitaphe or Encomye ỹ was engrauen vpon his Tombe is wel knowen. Worthily therfore and by good right oughte he to be surnamed a graue honourable personage, of whom so good a report and fame, was generally blazed and testified by the mouthe of so manye men, without disdaigne, enuye, heart-burning, or grudging of any. What a Jewel had we of late dayes of P. Crassus when he was high priest: or of M. Lepidus who in ỹ same office succeded him: whereto shold I speake of Paulus Æmilius, or Africanus or of Quintus Maximus (of whom I spake a lytle before) in whō, there was suche a portelye grace and Maiestye, that not onelye in their wyse and discréte Counsayles, but also in theyr vysages & lokes, yea and in their beckes there was euidentlye to be seene and descryed the true and lyuely Image of perfecte Aucthorytie: Olde age and specyallye suche as is not contempned

nor

nor deryded, but reuerenced and honoured, hath in it so greate aucthoritye, that it is muche more to bee esteemed and is farre moore woorthe, then all the vaine pleasures of headye and rashe Adolescencye. But this I woulde require you to remembre, that in all this my talke, I doe prayse that olde age, whose foundacion was layed and grounded in the yeares of youthe, and toke his firste beginning at Adolescencie. Wherupon my old sayinge (which in open audience I haue so often vsed to speake, and whereunto al men with one accord consented) is verifyed, which was, that that old age which had no noble déedes to defende it selfe withal, but leaned onely to vaine iangling words & prating vauntes, was wretched & miserable. It is not the hoare head, and wrinkled face which by and by bringeth honour and purchaseth estimation, but it is an honeste and godlye life that hath euer bene conuersaunte and trayned in vertue which getteth dignity

What maner of olde age is to be prayſed.

and

and high aucthority in the end. For these things which séeme to be verie smal, are in déede very honourable: to be saluted, & desired into the compaignie of honeste men, to sée manye men to goe asyde and géeue the way where they shal passe, to be reuerenced, to be brought and conducted home, to haue many wayters geuing attendaunce on theym, when they goe from home, to be sued vnto for counsayle, and to be requested for their patronage & aduise in waighty and difficulte matters, whyche thinges bothe amonge vs and in al other wel gouerned and ciuile ordered Cities are most diligentlye and precisely obserued Lysander a prince of Lacedemonia: (of whome I spake erewhile) is reported, that he woulde commonly say, that the most honeste and fittest Mansion or Lodginge for old age to dwel and liue in, was in Lacedemonia: for in no place els is so muche preroga- tiue and reuerence shewed and géeuen to old age as ther, It is also consecrated to

Great reuerence among the Heathen shewed to olde age.

to perpetual memorye and left in wry-
ting, that a certain elderly man came on
a time into the Theatre at Athens wher
solemne Playes and pageauntes where
exhibited to the people, where ther was
not one man in the whole assemblye lo-
ing his natural countrye men and felow
Citesins that shewed to him anye cour-
tesie neither gaue to him anye roume to
sitte in and repoose his weake and debi-
litated membres: but when hee came a-
monge Lacedemonians (who as it chaun-
ced were at that tyme ther as Ambassa-
dours and had their places in respect of
their Ambassade accordinglye apoincted
them) they al aroose & place to him, inui-
ting and receyuyng hym among them to
sit in the easiest & honourablest seate. At
which curteous vrbanitie of the Lacede-
monians, when al the people in token of
praise clapped their hands with many ac
clamatiõs gratulatory, one of ỹ Ambassa-
dours brake out in these words & sayd, ỹ
ỹ Athenians knew wel what was honest

and

& vertuous, but to do it they would not. Many good orders are in our consistorye or Colledge of Senatours, & namely this is one: for euery one according to his seniorítie and eldershyp in yeres, doth first pronounce his sentence and vtter hys mynd. And the auncient and aged Augurs are estéemed and preferred not only before right honourable maiestrats which beare rule & office, but also before them, that haue the chiefe regiment and souereaigne rule in the cõmon wealth. Therfore what corporal pleasures are comparable with these rewards and aduaunce-ments of authority: wherein whosoeuer gloriously haue behaued theymselues, they in mine opynion haue most worthely & comendably played the pageaunte of ỳ whole discourse of their age, & not like drancklike & idle stage players in the last act of al, geuẽ ouer & quailed. But many old mẽ be waiward, il to please, lowring, comberous, fretting & chafing, whining & intolerable, and (if we thoroughly sifte out

These are the vices of maners & not of old age.

out the matter) myserable nygardes and penchpentes also: but al these are not the faultes peculier to old age, but incident to them whose naughty maners be subiect & disposed therunto. But their waywardnes and other faultes (which I before rehearced) may alledge and pretend a small pretext of excusation, whiche although it be not true, yet it is such as in apparaunce semeth to be probable. For they thinke theymselues to bee contemned, flowted, unregarded and deryded.

Furthermore in a weake & sore worne body, (such as old men haue) euery smal offence is odious and semeth to theym displeasunt: al which faultes neuertheless through good maners and discipline are condulcate, qualefied & made swete, which thing to be true, may wel be perceyued bothe by the common course of mens lyuing, and also by the Comedy of Terence entytuled Adelphi, where he induceth two brethren of contrarye disposition, inclinacion and maners, and the

one

one his nature in all poinctes varyinge and swaruinge from the others. What rustical behauioure and cloyniſhe bluntnes is in the one? Againe, what courteous vrbanitie, what honeſt demeanoure, what ciuil faſhions, what affability and what lenitie is in the other? So ſtandeth the matter, and ſo by dayly experience is it to be ſene. For euen as euery wyne being old and ſtanding long is not conuerted into vineigre: ſo likewiſe is not euery age, ſower, eigre and vnpleaſaunt. Seuerity and ſterneneſſe in old age I well allow and commend, ſo that a moderate meane therin (as in al other thinges) be obſerued, but bitterneſſe and rigorous dealinge I can in no wyſe brooke nor away withall. But as for the auarice and couetouſnes of old menne, I am not acquainted therwith, neither doe I knowe what it meaneth. For what can be more abſurde or repugnaunt to al reaſon, then for a wayfaring man when his iourney is now almoſt diſpatched and brought to

Measurable ſeueritie allowable in an old man.

Nothing ſtandeth more againſte reaſon, then for an old mā to be couetous.

an ende and hath but litle way to goe, to prouyde and furnisshe him selfe with the more victualles, and the shorter that his iourneye is, the more to sēke and purueigh for costage:

The fourth cause, whyche moste of all greueth & disquieteth old men, remaineth yet behind vndiscussed, which is the approching of death, & the nērenesse therof, which truly can not be farre of frome olde age. O miserable and wretched olde caitife, if in see longe a time as hee hath lyued, hē hathe not perceaued and learned, that deathe is vtterlye to bee contemned and not at all to bee feared: whiche were either flatlye to bee despysed if it dide vtterlye kyll and slea the mynde, that nothinge afterward shoulde remayne: or els is greatlye to be desyred if it bē the instrumente and gate wherby the same mynde or soule passeth and is caryed into blysse, for euermore wyth immortall and euerlastynge felycitye to bee eternized. Certes there canne no

Deathe not to bee feared.

on

no thirde or meane be founde. Therfore what ſhould I feare, if after death I ſhal bee eyther not myſerable, or els bleſſed: notwithſtandynge who is hée that hath ſoe ſmall reaſon and wytte, to auouche and awarraunt hymſelfe (althoughe hee were neuer ſo luſtie) that he ſhall lyue tyl the nexte euenynge: Yea I ſay this further, younge menne are ſubiecte to moe occaſyons of deathe, (becauſe of the humours and bloude which do abounde in theym, and are the nouriſſhers of the matter of Maladyes and dyſeaſes. They fall ſooner into ſickneſſe, and infirmityes, their dyſeaſes are more perylous and behemente, they recouerye and cure more dyfficile. And therefore there are but fewe that lyue tyll they come to Olde age, whyche if it weare not ſo, but that there myght be a great number of old menne, they woulde liue a greate deale more pleaſauntlye and wyſely. For wytte, reaſon and good counſayle reſteth in olde menne, and therefore if

Youth more ſubiecte to ſickneſſe then age.

Comon weelthes and cities beste gouerned by aunciēt mē.

there were no olde men, there woulde consequently bee no Cityes. But I will leaue these digressions or byreckenings, and conuert my talke to speake of immi-nent death. Is this any euil or fault that can be laied to old age, sithens you dayly see the same to belong and be commune aswell to Adolescencie: I my selfe haue had good proofe and felt the heauy expe-rience, not only by the immature deathe of my worthy and louing Sonne, but al-so of thy brethren, Scipio, (of whome the Romaines for their noble towardnesse, had conceyued a great hope to see theim aduaunced to most ample and high dig-nityes) that death is common to all age, both young and old indifferently. But a younge man hopeth to liue long, which an old man may not looke to do. He truly fedeth him selfe with a vaine and a foolishe hope. For what méerer folly can there be, thenne to accompte and repute things which be doubtful & vncertaine, for infallible and certaine, and thinges

Deathe sparethe no age.

that

that are false, for true: An old man hath nothing to hope for: but he is therfore in farre better state and case, then is a yong man, for he hath already enioyed and obtayned that, whych the younge man doth but hope for. The one desireth to lyue long, the other hath already liued long: albeit (O Lorde) what is in mans life, that may be sayd to be long and of anye diuturnitye. Admitte we liue til extreme old age: let vs hope and thinke that wee shal lyue as long as euer dyd the king of Tartessians. His name (as I find in histories) was Argantonius, who in the Isles called Gades in ỹ furthest parts of Spaine rayned lxxx. yeares and liued a hundreth and twentye. But to me there seemeth nothing long, wherein anye extrẽme or end is: for when that ende or extreme is once come, then al which is already past, is quight gone, and nothing remayneth but onely that which a man hath by vertue atchieued, and by good dẽdes & workes perpetrated. For houres goe awaye

The olde man is in better state thẽ the yong man is.

Argantonius lyued. 120. yeares.

apace, so doe dayees, monethes and yeares, and the tyme whiche is once slipte by, and gone, neuer retourneth, neyther can the tymes and things whych are to come, be precisely knowen. Therefore euerye one ought to be contented wyth the space & tyme, whych god graunteth him to liue. For he that is a Stageplaier nædeth not of necessitye to bee an Actor in the Enterlude or Comody tyl the last end thereof, (to delyghte the beholders) but in what acte of the same so euer hée playeth or chaunceth to bée, he muste so expressely handle and playe his parte, that hée maye wynne prayse and commendacion: neyther shoulde a wyseman liue tyll the Plaudite be stryken vp. For a shorte space and tyme of lyfe, is longe ynoughe to lyue well and honestly, and in whatsoeuer age we bee in, it is sufficyente to haue lyued therein godlye and vertuouslye. But if you procéede further, and lyue to extremytye of age, you muste not bée discontented nor aggréeued

greeued ther with, no more thenne Husbandemen doe, to see after a pleasaunte and temperate Springe seasonne, Sommer and Autumne to succéde. For the Springe tyme resembleth and is like to Adolescencye, displayinge and playnlye shewynge what fruyctes wyll growe: all the other tymes and seasons serue to reape, mowe, cutte downe, gather, gleane, and receyue theym into the barnes. Nowe, the fruicte of Olde age (as I sayde before) is a pure and bpryghte Conscience, and the good testimonye or witnesse that a mans owne mynde beareth, of the bertuous and irreprehensible lyfe, decentlye and inculpable ledde. The fruictes of olde age.

For all thinges whiche come by course of Nature are to bee reckened and accompted among good thinges: and what is sooe muche accordynge to naturall course, as for an Olde aged manne to dye: Whych doothe happen to younge men, as it were Maugre Natures good wyll. Therefore younge men in mynd

Youngmē struggle for bitternesse of paine in dying but olde men die, lyke the going oute of a Candle.

opynyon seeme so to dye, as when a raging and violente flame of fyre is quenched, withe a greate quantytye of effusion of water: but old men dye, as it were, fyer, which lacking woode and combustible matter to nourishe it, goeth out quietly, and is quenched, as though it were of his owne accord, not forciblye. And as Apples which are greene and vnripe, are not plucked from the Tree but by a certaine violent plucking, but if they be ripe and mellow, they fal voluntarily downe from the Tree: So lykewyse, yongemen depart out of their life by violent force & painful struggelyng, but old men dye by a certayne ryppenes and maturitye. And as often as I thinke thereon, I am rapt withe such ioy and coumfort, that the nearer I draw & approch to death, the soner me thinke, I see the dry land, & (as it were after a long Nauigacion and Seafaring voyage) shal at length arriue at the quiet hauen and Port of all rest and securitye. All other ages haue a certayne number

of

of yeares apointed, how long euery one continueth, but vnto old age ther are no determinate and certayne tymes limited and prefired, and therefore thou lyueſt ther in well and laudablye, as long as thou cãſt execute thy office, dyſcharge thy dutye, and defend thyne auctoritye, & yet neuertheleſſe to contempne death. And for this cauſe, it happeneth, that old age is endued with greater courage and animoſitie, then Adoleſſencie and youth is. And this is the cauſe, that when the Tyraunt Pyliſtratus demaunded of Solon how he durſt be ſo bold, or wherin he repoſed his truſt, ſo wilfully and boldly to againſay & diſobaie his Proceedings: Solon Aunſwered him that he truſted to his Old age, and that was it, that made him ful of Courage, and gaue him boldnes to reſiſt him; for as much as he with lawleſſe force and monſtruous tyranny had attempted to oppreſſe the Common wealth, myſerably ruſſhed through his vnbridoled and tyrannycall inuaſions.

But

But the beste ende of life is this: when nature which compacted and framed the body, doth like wyse dissolue and bringe to deathe the same, beinge in good and perfecte remembraunce, the vse of the wittes and senses in no parte appayred nor dimininished. For euen as ỳ Shipwrighte, whiche made the Shippe, knoweth beste howe to vndoe and pulle the same asundre againe, and as none hath better skill to vnioynte or take downe a house, then the Carpẽter that made it: euen so nature, which fashioned ỳ feacture of the body & set the same in a most decent Symmetrie, doth beste dissolue & end it by natural death. For euerye conglutinacion when it is fresh and newly glewed together, wil not easily be pulled a sundre but by violent haling and forcible rupture, but when it is inueterate & old, it may easilye be diuelled & seuered. Thus you see, that the small remanent and time of oure race and lyfe whyche is behinde vnrunne, is neyther affectuously

ously to be desired, nor without cause to bee lefte and forsaken. And the famous Philosopher Pythagoras, giueth vs a sore charge, that we should not departe oute of the garrison and wardehouse of this life, vnlesse we haue commission & commaundement from our generall captaine whiche is GOD. Solon hys wise saying is verye notable and praise worthye, for hee woulde not that his deathe should be vnbewayled and vnlamented of his friends. His meanyng (I thinke) was, because he would not seeme to be forgotten, but rather entierly to bee beloued & remembred of his frends, which thinge their dolourous plaintes and inward griefes at his last end and funeral obsequies shold bewray & euidently witnesse. But yet Ennius his opinion in like case, may in my iudgement be better alowed, for he woulde not haue his frendes to moane and lamente for him after his deathe, and these are hys wordes.

This life is but a warfare.

Surceasse

Surceasse from teares, when I am dead,
And let not them for me be sheadde.
VVhen death shall with his deadly darte,
My Corps and Soule asundre part.
And why? the clanging trumpe of fame
Shall euer sounde abroade my name.

This noble Poete woulde not haue the deathe of theym to be lamented and with feminine blubbering & schrietches to be bewayled, whose praise and vertue is immortalized and enrolled in the boke of fame, & their worthy déedes registred in the scroll of eternity. As touching the bitter panges and extreame agonyes whyche they suffer that lye in dyinge, (if there may any such be) trulye it continueth but for a smal while, speciallye in an old man: and after death, the sence is eyther such as is blessed and optable, or els it is none at al. But al yong men ought to imprint this in their myndes, and meditate the same, that they be not in anye seruyle and dastardlye feare of death, but

to ſtand at defiaunce and contempne it. For whoſoeuer enbzeth not him ſelfe with this meditation, cã not haue a quiet mynd. We are moſt ſure that we muſte dye, & we knowe not whether oure houre will come euen that ſame verye daye. Therfoze he that euerye houre ſtandeth in feare of death, how can hys mynd bee in any reſt oz tranquilitye. Wherof ther nædeth no very long diſputacion to bée had, ſith I do wel remembze not onelye L. Brutus, whoe in the quarrell of his Countrye whyche was deſpoyled and wyth tyzannye oppzeſſed, moſt manfully was ſlaine: the two Decij, who being armed at al pieces & mounted on hozſeback galloped and gaue them ſelues willingly to death foz their Countrie ſake: M. Regulus, who (rather then he would foz-ſweare him ſelfe, and breake pzomyſe wyth hys moſt deadly and bloudy Enemyes) went wyllyngly to his moſte certayne tozment and puniſhment (wher he wel knew that he ſhould ſuffer death al-

ter

Hee that ſtandeth in feare of death, cannot be quiet in mynd.

Nothing moze certain then death, nothinge moze vncertaine then the houre of death.

Valiaũte knightes whiche dyed foz ſauegard of the countrie.

ter a ſtraunge and terreble maner) and would not in any wiſe by his kinſfolkes and friends be altered and remoued frō his determinacion: The twoe Scipioes, who with their owne bodyes choiſe rather to ſtoppe the paſſage of the freſhe ſuccours (whiche vnder the conducte of Haſdrubal, came to ayde Hannibal and the proude Carthaginians, ſore infeſting & afflicting Italye with ſweard, famine, and fyre) then to ſuffer and permit them, to ſet any foote wtthin the territories & Precinctes of the Romaine dition: your Graundfather L. Paulus, who throughe the temeritie and folye of his fellowe in office Terentius Varro, was in that ignominious ouerthrowe and ſhameful diſcomfiture, in the conflict and battaile of Cannas, ſlaine and brought to confuſion: and M. Marcellus, whoſe valiaunce and magnanimitie was ſo great and ſo well tryed, that his & our moſt cruel ennemye Hannibal, when he hadde ſlaine him in the field, cauſed his dead corſe with all

fune-

funeral pompe and solemnitie of sepul-
ture to be enterred: but also how our le-
gions and Armyes, couragiously aduen-
tured to take such voyages, & venturous
erpeditions into such daũgerous places,
frõ whence they loked to retourne aliue
again, wherof I haue wrytẽ in my booke
of Originalles. Shal therefore olde men
whych haue great knowledge & experi-
ence feare that, which yong stripplings &
the same not only vnskilful but also blũt
and rustical do contemne & care not for?
But me thinke, societie of al things, can
seth society of life. Ther are some phan-
tasticall and childysshe playes whereat
youge children in their childhode delight
to playe: shal therfore yong men and tall
felowes addicte them selues to the same
semblablie? There are some exercises &
affections wherein youthly yeares doe
endre them selues: shall the ryper & con-
stant age (whych is called ỹ myddle age
of manne) looke to playe at the same?
And of this myddle age, there are some

Euerye age hathe his peculier delite & studye.

studyes

ſtudyes, willes and appetites, whyche old age careth not for. And ther be ſome ſtudies and exercyſes belonging and appropriate to old age. And therfore as the pleaſure and delite of the ſtudies and exercyſes in freſcher and luſtier ages dothe in time were away and come to an end, ſo dothe the ſtudyes of olde age in continuaunce and tract of time alſo dye and vaniſh. And when this pleaſure and delightfull contentacions begynne in olde men once to decreaſe, then doth ſacietye of life bring to theym a conuenable and mature tyme to dye. For verily I cannot ſe, why I ſhoulde not be bolde to vtter and declare to you twaine, the verye entier cogitacions of my hart, and the opinion which I haue of death: and the rather, becauſe I ſuppoſe that I do better knowe and ſée it, as one, that nowe am neere the pittes brinke, hauinge one of my fæte already in the graue. And I am in this beléefe (O P. Scipio and C. Lælie) that your noble fathers, menne for their vertuous

bertuous maners and worthy demerites immortalized, who also weare my moste deare and louing friends, do yet liue, yea and such a life, as is worthye only to bee called a lyfe, which is immortall and not transitory. For so long as wee dwel and be included within this lumpish body proportioned with ioyntes, synewes, flesh, bone, and other partes, whiche maye bee called the pryson or case of our Soule, we are dryuen & by a necessitie enforced to do some actions (will we or nill we) as to slepe, eate, drinke &c: and to do som cumbresome workes whiche are inevitable. But the minde or soule which is diuine and celestiall, sent downe from god oute of Heauen and inclosed into man, is depressed and as it were, forcibly dejected or thrust downe to the earthe, beinge a place quighte contrarie to diuine nature and eternitye, because it is mortall and visible wherof ỳ other is immortal & invisible. But I do thinke, that the immortal Gods inspired myndes into humaine

The body is the pryson or case of ỳ soule.

Note the opinion of a Heathen.

bodyes, because ther should be some to inhabite ỹ earth, who beholdyng & considering the orders of ỹ celestial bodies, & waighing how duelie they obserue their courses and motions, might imitate and folow the same right order in the trades of their life and constancy. And not only reason and frequent disputacion moueth me thus to beleue, but also the profoũde doctrine and authorities of most noble & approued Philosophers. For I haue ben in place, where I harde that Pythagoras and his disciples which inhabiied within our countrey and were in maner frée Denizons within our precincte and dominion (for they wer once named Italian Philosophers) affirmed and said, that they weare neuer otherwyse perswaded nor neuer helde opinion to the contrarie, but that our mindes were fourmed and deriued from the vniuersal diuinity of god. Furthermore it was tolde me, what Socrates disputed and spake concerning the immortalitye of the soule, and what hée

openly

openly sayd beinge an auncient philoso-
pher and one, whom Apollo his Oracle
iudged the wisest man in ỹ whole world,
euen the last day of his life, a litle before
his death. What nedeth many wordes?
I am so firmelye perswaded and on thys
point so wholye resolued, seinge there
is so great celeritie of the mynde, so good
remembraunce of thinges paste, and so
great forecast and prudence in thinges to
come, so many Artes, so many Sciences,
so many inuentions & ingenious deuises,
that the nature whiche vnderstandeth &
containeth ỹ knowledge of al these thin-
gs is not mortal. And sith ỹ mind is euer
moued, hauing no beginning of motion
because it moueth it selfe, & shall neuer
haue any end of motion, because it is e-
ternal, & shal neuer leaue it self: and sith
the nature of the mind is simple, hauing
nothing mixed to it which is vnlike and
discrepant to it, I therby know, that it is
indiuisible, wherevpon it consequentlye
followethe, that for as muche as it is

The immortali-
ty of the
soule proued.

diuisible, it can neuer doe perish vtterly. And these reasõs folowing make much for the probacion therof, that men know many thinges before they be borne, that Children (notwithstanding the abstruse and painfull difficultie of Artes) doe so quickly learne and as who would saye, snatchingly conceiue innumerable thinges, that they seme, not than at the first to learne them, but rather repete and cal them againe to memorye. These bee for the most parte the argumentes and reasons which the diuine philosopher Plato alledgeth and bringeth for his proufe of the immortalitye of the soules. Also Xenephon writethe, that Kinge Cyrus the elder lyinge on his deathe bedde, spake these wordes folowing to his children: I would not (my children) that you should thinke, when I am departed out of this life and gone frome you, that I shal be no wher or brought to nothyng. For you neuer sawe with your bodilye eyes, my mynde, duringe all this whyle

Lib. 8. de pæd. Cy.

that

that I lyued here with you: but as long as I dwelled in this bodye, you wel perceyued and knewe by my valyaunte exploytes and actes, that I hadde a minde. Therfore thinke you not otherwise, but that I am the very same stil, and my said mynde shall still remayne as before, althoughe you se it not visiblie. For neyther shoulde the noble memoriall and honourable Monumentes of Princes & worthy Personages remaine after their death, if in their life time, by the pollicie and prowesse of their minds, they did not atchieue some worthy enterprises, wherby their fame and honoure might be remembred and magnifyed of their posterity. Truly it would neuer sincke in my braine that the minds or soules did liue oneiye whyle they remayned in mortall bodyes, and beyng departed out of them vtterly to dy, that no more of them shold remaine. Nor that the soule and mynd of sottes and fooles is doltish and blockishe

whenne it is sette at libertye and departed oute of their foolyshe Bodyes: but whenne it is puryfyed frome the fylthye admixtion and drossie impurytye of the same bodye, and fyned frome imperfection and beginning to be sounde, perfect and cleare, thenne is it wyse, sapiente and incorrupte.

And Mannes nature beynge by death dissolued, it is apparaunte and well ynoughe to all menne knowen, to what place all the other partes doe goe: for they doe all retourne to that matter, whereof they hadde theyr fyrst and Originall beginninge: but the mynd onelye is neuer wythe anye bodylye eyes sëene nor perceyued, neyther when it is in the Bodye nor whenne it goeth and departeth oute of the bodye.

Nowe, you see that nothinge is soe like to deathe as Sleape. And yet the myndes of them that are a sleape do greatly declare their diuinitie: for whenne they be

be at quietnesse & rest & wyth no careful cogitations ouerwhelmed, they doe forsee manye thinges to come, whereby it may playnlye be perceyued, howe and in what happy state they shall be, when they bee dismissed and discharged oute of theyr dungeon or gaole of theyr mortall Bodyes. Yf therefore theis thinges bée true, then reuerence and honour me as a Godde, for the participacion of the dyuyne Nature whyche is in my mynde. But if the Soule doe dye together wythe the bodye (as some assehaded Phylosophers, flatterynge theym selues in theyr beslyall lyuynge and wallowynge lyke Swyne in the fylthye puddle of theyr Epycuriall sensualyty haue affyrmed) yet you euer dreadynge the Goddes, beinge the Protectours, dysposers, and gouernours of all the beautyfull ornamente and furnyture of thys wydde woorlde shall not mysse but Godlye and inuyolablye so-

solemnyze and kepe the memorial of me. These aduertisementes and exhortacions Cyrus gaue to his sonnes lyinge on his death bed. Now let vs (if you thinke good) take a suruay of our owne selues, and se wheather the same oppynion and beléefe be not to bee founde in vs and in other of our countraimen. I wil be plain which thée, Scipio; no man in the worlde shall euer be able to persuade me, that either thy father Paulus Æmilius, or thy two Graund fathers Paulus and Africanus, or P. Scipio the brother of Aphricanus, or C. Scipio his vncle, or many mo famous and worthye men, whiche here néede not to bee rehearsed, would euer haue attempted such perilous aduentures (onely to leaue a noble and worthye memorial of their fame and valiaunce to their sequele, whō they wished shold take example of their fortitude, & treade in the foteteppes of their laudable vertues wherby they myghte atchieue like successe in their glorious affayres and

not

not feare to dye in the quarrell of their countrie whē forayne hostilitie inuadeth it) if with the quicke vnderstandynge of their myndes they had not wel sæne and considered that theyr posteritye appertayned and belonged to theym. Doe you thinke that I (for I may I truste, somewhat vaunt and boast of my selfe as olde men are wont to doe) woulde euer haue vndertaken so many labours and painfull trauailes night and day, both in the time of peace and also of warre, if I had had this opinion fixed and rooted in my mynd, that my glorye and fame shoulde extend no further then my natural lyfe, and that when the one ceassed the other should dye also: for if that were so, were it not (I pray you) a great deale better to leade a quiet life sequestred and exempt from all hurlye burlie and toylinge businesse, and neuer to entermedle wythe contentious matters, and the laborious affaires of the weale publique: But the mynd of noble personages (I know not

how

how it chaũceth) erecting it self & taking courage, had euer such a careful respecte to their succession, as though when they wer departed out of this lyfe, they shold then at length & neuer tyll then liue and flourish, their incomparable gestes triũphing ouer cancard obliuion & their vertuous liues ouer mortal deathe. For if it wer not so, that ẏ soules shold be immortal, the mynd of euerye good & vertuous man would not so earnestly wyth al his study & deuoire seke to attaine and aspire to immortal glory & perpetual renowne Furthermore, euery good and wise man dieth willingly, and reioyceth therin exceedingly, taking death to be a ioyful messenger to somon him to endlesse felicitie: on the other syde, euerye foolyshe man dyeth vnwillinglie. Do you not thinke, that that minde whiche séeth better and further of, doth well perceiue and know that he goeth to a farre better state then in this worlde is to be founde? Agayne, the mynd of the foolishe sort whose sight

The godly desyre death but the vngodlye feare it.

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is dimmer and duller doothe not see nor vnderstand so much: But verily I haue a great desire to see and beholde your fathers, whom I entyrelye loued and had for their singuler vertues in great admiracion. And not them onely am I soe earnestlye affected to see, with whome I was verye familierly acquainted, but others also, of whō I haue both hard, read & also writē. And whē I am in my iorney to them (which I so greatly desire) ther shold no mā bring me back again, though he would & also cold: neither to make me to retire to the place from whēce I came, like to a bal, which Tenysplayers tosse & strike to their counterplayers, & they again to ȳ otherside, yea though he would vndertake to runne my youth againe, as we read that Pelias was in his old age. I wil say more, if god wouldgraūt me now in this age to retorne again to my infancie and to be as yonge as a child that lyeth crying in his cradle I woulde refuse & forsake the offer with all my mighte: neither

This place is translated accordinge to two sundrye Latine textes of diuerse printes.

neyther would I when I haue alreadye in a manner runne the whole race and wonne the gole, be again reuoked from the ende markes, to the likes or place where I toke my course at the first setting out. For who would be contented, when he hath gotten the beste game to bee forced to runne againe for the same: What pleasure and commoditye hathe lyfe: yea rather, what paine, toile and labour hath it not: But let vs admit that it had great commodyty, yet vndoubtedly, it hath eyther an ende or els satietye. For I meane not to lament and deplore the lacke of the pleasaunt and fresh time of my youthe, as diuerse and the same right well learned men haue done, neyther doe I repente, that I haue lyued, because I haue so lyued and ledde my life, that I maye iudge of my selfe, that I was not borne in vaine, but rather for greate vtilitye and specyall consideracion. And I departe oute of this lyfe, as out of an Inne and not out of a dwelling

This life is but a Pylgrymage.

lynge house. For nature hath gæuen to vs a lodginge to remayne and sojourne in for a tyme, and not to dwell in continually. O lucky and blessed day, wherin I shall take my iourneye to appeare before that blisful troupe and connocation of happye myndes, and leaue this troublesome world, being the baile of al misery and the filthy sinck of al myschiefe. For I shal not onelye goe to those worthie men (of whō I spake a litle before) but also to my deare sonne Cato; whoe was a man of suche sanctitie and goodnes, as none more, of such syncere & vnstayned honestye, as none better, whose bodye was wyth funerall rites putte into the fyer and bourned to ashes by me his father, whereas it hadde bæne more mæte and more agræable to the course of nature, that my Bodye shoulde haue bæne wythe semblable obsequeys and Ceremonyes fyrste burnte and intumulate by him. But hys mynde and Soule not vtterlye forsakyng mé, but euer lo-

king

kynge and expectinge my commynge, is gone before into those places of ioye, whither he perceyued that I my self(ere it be long)must also come. Which brunt of calamytie and heauie chaunce of sorow, I seemed pacientlye to sustaine: not because I did take the matter so pacientlye in dede, but I comforted my selfe, thinking and deminge that we shoulde not be long a sundre, but after a time againe to haue a ioyful meeting. These are the causes and the very reasons Scipio, (because you and Lælius sayde you much meruayled therat) which make my old age to me easie and tolerable, and not only without al greuaunce and disturbation, but also replenished wythall expediente pleasures. And if I doe erre, because I thinke that the soules of menne bee immortall, verilye I am well contented in the same erroure styll to continue, and as longe as I lyue, I wyll neuer renounce nor recante the same, wherein I take suche singuler pleasure

and

and coumfort: and if it were soe, that after deathe I shoulde fele nothinge nor haue no sense at all, (as certaine Petyfoggers and bastarde Philosophers hold opinion) I feare not a whitte, least these lippelabourers and Idiotticall Philosophers whenne they theym selues bee deade, shoulde skoffe and make a mockynge stocke at this myne assertion and beleefe, because they theym selues shall also bee wythout sense and lyke to bruit beastes. But admitte, that after deathe wee shoulde not bee immortall, yet is it boothe conuenyente and also optable for a manne, whenne hee hath honestly played his parte in the pageaunt of this lyfe to dye and pay hys debte to Nature. For Nature as shee hath an ende of all other thynges, soe also of lyuinge. And olde age is as it weare the peroration or finall end of a mans time in this world, much like to the Epilogue or Cathastrophe of an Enterlude: the wearisome repeticion or defatigatiõ wherof we ought

to

to auoyde and eschewe, and especiallye when we are fullye cloyed wythe sacietye. Thus muche at youre requeste I had to saye concernynge Olde age: vnto the whyche, God graunte you maye arryue, that the thinges whiche you haue heard of mee by mouthe, you maye proue true by certayne tryall and actual experiment.

FINIS.

A briefe abstract of yeares.

I Thought I might verye well in this place annexe this Catalogue or Recital of such Sages and honourable personages as lyued long: aswel for the similitude and affinitye of the Argumente, as for the admiration and coumfortable readings wyth pleasure of the thinge it selfe; sythence in these oure dayes beinge in the laste age of the worlde, not one amonge tenne thousand lyueth the tenth part of their flourishing time & auncientie: vnlesse peraduenture there bee some that will say (whose wordes I can not denye haue some couloure of probabilitie) that the yeares in old tyme were not so long, as our yeares now a dayes are, and that euery Nacion reckened after their countrayes familier computacion. For whose satisfaction, I will shew the difference of diuerse yeares, first of these sundry yeares that yet are allowed, and then of cer-

taine particuler yeares appropriate to sundrye countraies and cities, and lastly the authorities and minds of some learned men, concerning the comparison of oure yeare and theirs together. First it is to be considered, that there be iii. maner of yeares. One is named Annus Magnus, Annus Mundanus, or Annus Platonicus, contayning of our yeares (as not onlye Plato, but also Macrobius and Ioannes de sacro Busto do affirme) fiftene Thousand yeres: in which time & space, the Sunne with all the other planetes & fired starres of the firmament, retourne to the verye same poynctes and places, that they had at the first beginning. Iosephus in the eyghte chapter of his fyrste booke of Antiquities saieth it containeth but sixe hundreth yeres. The seconde is called Annus Solaris, which is the space wherin the Sunne completely finisheth hys course throughe euerye signe of the Zodiacke, and retourneth againe to the same poincte whence it set out, which is

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in 365. dayes, vi. houres and 8. minutes of an houre. These vi. houres collected & set together do in foure yere amounte to xxiiii. houres, ỹ spacc of an natural daye. And this is the cause, why euery fourth yere (to kepe the yere at a certaine staye) we haue leape yeare, and that yere, Februarye hathe xxix. dayes and the yeare thre hundreth sixtie and sixe dayes. The odde eight minuts must be also diligently loked vnto, for els in processe and tract of tyme it will cause greate erroure and confusion. For in 120. yeares they do amount to a natural daye: Which beinge not obserued, causeth the two Solstitia, ỹ Æstiuall and the Hyemal, that is to say in playner woordes, when the dayes are at the longest, and when they bee at the shortest, and also the two Æquinoctia, that is, when they daye and nighte are of one lengthe to goe one daye backe, whyche he woulde in tyme, if it bee not amended, make Christmas (whiche is alreadye gone frome his iuste time at the

begynnyng almost xb dayes) to be in the Spring, & Midsomer to be in Autumne, and al the feastes and tymes of the yere to a preposterous order. The thirde is Annus Lunaris whiche contayneth the space of a mouthe. Furthermore, Romulus the first king of Rome, who liued seuen hundreth and thirtye yeares before christ, of whom the citye of Rome was both buylded and named deuysed a yere that contained but tenne monthes, wher of Marche was the first in honour of his father Mars, then Aprill, then May, then June, then Quintilis, so named of the order that it had, because it was the fyfte, thenne Sextilis because it was the sixte, which two names were afterward altered, and called, the one Julye and the other Auguste in honoure of Iulius Cæsar, and Octauius Augustus the first Emperours of Rome, then September, and so forth to October. Nouember, and last of al December being the tenth. After the death of Romulus, Numa Pompilius succæded

ceded in the kingedome, whoo added Januarye and Februarye to make the yeare of xii. monthes, and after the imitation of the Ægiptians, allotted to one monthe xxx. dayes, and to an other xxix, so that his yere had but thrée hundreth, fiftye, and foure dayes, whiche number agréeth not to the course of the Sunne. Laste of all came Iulius Cæsar who espyinge the inconueniences, and erroures aforesayde, added xi. dayes and fire houres, soe that thenne the yeare contayned three hundreth sirty fiue dayes and fire houres, whiche yeare we euer since haue & do obserue. Thus the other shott at the marke, but thys Iulius by helpe of one Sosigenes, hytte the pricke wythein verye lytle, as before I noted. Some countrayes rekened the yeare by noone of these wayes, but vsed an other pryuate maner. The Carians and the Acarnanians fynished their yere in vi. months as Macrobius affyrmeth lib. i Saturnall.

The Arcadians (as Plutarch ſayth) made their yeare to be iii. monethes. The reſt of the Grækes ended the yeare in 354. dayes. The Ægiptians as Solinus wryteth) had iiii. moneths to their yere, but the oldeſt and auncienteſt yere amonge them (as Cenſorinus ſayth) was but two moneths. Notwithſtãdyng the Authorities of theſe two famous wryters, Macrobius and Herodotus affyrme, that the certaine order and ſtay of the yeare alwayes was amonge them onely. Some countrayes accompted the Sommer for one yeare, and the winter for an other. And as in yeres, ſo lykewiſe in the computation of dayes lyke diuerſitie is to be founde. For the Babilonians reckened a daye, the ſpace betwene the two Sunne riſinges. The Vmbrians from none tyll none. The Athenians betwene the two Sunne ſettings. Amonge the commune people a day is taken for the ſpace betwene morning and night. Some kynde of dayes are called naturall, and ſome

arti-

Artificial. The natural daye is the ſpace of xxiiii. houres, reckening the night and the daye together. An Artificall daye is from the Sunne riſinge, till the Sunne going downe. The Clergie and Romaniſtes, the Ægiptians, Hipparchus the Philoſopher, apoinct a daye, from mydnight to mydnighte. The Aſtronomers from none to noone. Nowe to anſwere ſuch as can vneth bæleue that Mathuſalem and others liued ſo manye of ſuch yeares as nowe wee vſe, truth it is, that the yeres then, were neither of a monthe nor yet of thrée monthes longe, which, hereby we may manifeſtly perceyue, for as much as we reade that Solom hadde a Soune when hee was twelue yeares of age. Therefore it is credible, that either they were equall or els not muche leſſe then oure yeres are. Alſo we read in the firſte and fourthe Booke of Ioſephus de Antiquit. Iudaic, that the Hebrevves deuiſed the yeare in Egipte before Noye his floud or the vniuerſal Cataclíſme, which

yere contayned. xii monthes, & the ſame is alſo avouched by Polydor Virgilius, and Paulus Eberus late wryters. Thus haue I compendiouſly and briefely (although not preciſely collected theſe ſundry computacions, wherenuto I haue added for concluſion what the worthy Ioſephus wryteth concerning the ſame, wherin if anye thinge be through ouerſighte or otherwiſe by me myſconſtrued, I craue thy frendeſhyppe gentlye to amende it.

The names and age of ſundrye long lyuers.

Adam lyued ix hũdzeth and thirtie yeres Eue as many. Seth ix hundzeth and twelue. Enos the ſonne of Seth ix hundzeth and fiue. Kenam the ſonne of Enos .ix. hundzeth & tenne. Malalehel the ſonne of Kenam eight hundzeth, nintye and fiue. Iared the ſonne Malalehel ix. hundzeth ſyxtye and two. Enoch the ſonne of Iared thzée hundzeth ſixtie and fiue. Mathuſalem the ſonne of Enoch, nyne hundzeth ſixty and nyne. Lamech the ſonne of Mathuſalem ſeuen hundzeth, ſeuenty and ſeuen. Noe ix hundzeth & fifty. Sem the ſonne of Noe fiue hundzeth. Arphaxat the ſonne of Sem, foure hundzeth thirtye and eyght. Salah ẏ ſonne of Arphaxat, foure hũdzeth thirtye & thzee. Heber the ſonne of Selath foure hundzeth ſixty and foure, Peleg two hun-

hundreth thirtie & nyne. Regu the ſonne of Peleg CCxxxix. Serug the ſonne of Regu twoe hundreth and thirtye. Nahor the ſunne of Serug Cxlviii. Terah the ſonne of Nahor CCv. Haran Lothes father CCv. Iſaac the ſonne of Abraham Clxxx. Iacob the ſonne of Iſaac a hundreth foortye and ſeuen. Ioſeph Iacob hys ſonne Cx. Aaran the brother of Moyſes Cxxiii. Ioſua Cx. Heli the iudge, lxxxviii Salomon lxxxiiii. Iob Clxxiii. Abraham Clxxv. Olde Tobias Cii. Younge Tobias lxxxix. Sara Abrahams wife, Cxxvii. Iudith Cv. Moyſes Cxx. Out of Plinie. Arganthon King of the Tarteſians Cl. Silliꝰ us wryteth that he lyued CCC. yeares, as it appeareth in his third booke de bel. Pu. Cyniras king of Cyprus Clx. Agimius CC. Epimenides Gnoſius Clvii, Pictoreus Aetolus CCC. kings of Arcadie CCC. Dando the Sclauonoies Dlxxx. Impetris king of the Iſle Pulutine DCCC. Hys ſonne DC. Perpenna lxxxviii. Marcus Valerius Coruinus C. Metellus hyſhoppe

c.

Longe lyuers.

C. Liuia Rutilius his wife lxxxviii. Statilia lxxxix. Terentia Cicero his wife Cviii. Clodia Ophelus his wife Cv. Luceia Mima had a good vtteraunce and pronounced vpon the Stage C. yeares. Emolia ria lyued Cxiii. yeares. Sammulla Cx, Stephanio aboue a hundreth. Hiero kinge of Sicilie lxx. Masiniſſa king of Numidia aboue a hundreth. Gorgias Leontinus cvii. Xenophilus of Chalcedon Cv. Herodotus wryteth that the Ætheopians lyue aboue Cxxx yeares. Hippocrates the noble Phiſicion borne in the Ile Coa. C iiii. Iſocrates C. Orbilius of Beneuente C. Plato lxxxi. Sybilla of Cume a very longe age. Ouid wryteth lib 4 de Triſt, that his father lyued lxxx yeres. Narciſsus Bishop of Hieruſalem Cvi. Neſtor ccc. Antonie Abbote. cv. Alexander bishoppe of Alexandria. lxxxviii. Alexander byshoppe of Cõſtantinople lxxxiiii. Agilus, Abbot C. Titus Sainct Paules diſciple Ci. Democritus CCCix. Paule the firſt Heremite Cxiii. Paconius Abbot Cx. Proſdocimus

bishop

bishop Cxiiii. Vandegisillus counte Palatine lxx xii. Florentinus bishop Cxxiiii. Guarinus bishop of Bononie Cx. Viuentius Cxx, Homere the Poete Cviii. Hierome lxxxviii. Helias Abbot Ci. Heroin⁹ cccliii, Ioannes de temporibus CCClxi. Maurus Abbot lxxxxii. Maurilius bishoppe lxxxx. Romualdus Heremite Cxx. Antonius Castor C. Syrus bishoppe Cxxxii. Zaucles of Samothracia Ciiii. Pollio Romulus C. Saturnius Volucius Cxxxvi. Titus Fullonius Clvii. Artoxerxes lxxxxiiii. Cælius writeth that one Maris liued Cxxiii. yeares whose bodye on the forepart was like a man, and behind like a horse. The people Hyperborei, whoe liue vnder the northe Pole called Polus Arcticus, haue alwayes holesom winds, and know neyther sickneſſe, nor vnquyetnes, wherfore Strabo wryteth that they liue a M. yeres. Galene liued Cxl yeres. Dorotheus bishop of Antioche Cxix. Tiro the seruaunte of Tullius Cicero C. Theremon, Heremite c. Carneades the philosopher C. Cirnæ peo-

ple

ple of Iudia Cxl. Marsilius Ficinus Cxvi. Terence of Bonomie C. L. Tertulia of Arimyne Cxxxvii. Simon Cleophæ bishoppe of Hierusalem Cxx. Crouius Anachoreta Clv. Apolonius Thyaneus Clxxx. Seneca borne at Corduba in Spayne Cxiiii. Patricius the second bishop of Niuerne Cxxi. Gartius Aretinus Ciiii. One Rycharde, in the time of Carolus Magnus CCCC. Helias Anochoreta Cxx. Hugh, who succeded S. Barnard Cxvii. Many others mighte here haue bene recited, verye notorious and famous for their longeuitie, but I thought these few for this time and purpose to bée sufficient.

Tho. Newton.

FINIS.